

THE
QUARTERLY REGISTER
AND
JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

No. VIII.

APRIL

1829.

To the Secretary of the American Education
Society.

Sir,

May I beg the liberty of a place, once more, in your Quarterly Register? I have endeavoured, in a former number, (No. V), to lay before the public such considerations as appeared to me worthy of regard, in respect to the study of the Latin and Greek languages; in particular, the study of them by young men intending to become preachers of the gospel of Christ. I would fain hope, that this important subject is beginning to attract the serious and special attention of those who are the guardians, curators, and instructors of our higher Schools and Colleges; and that the result of attention and examination will be, a deeper persuasion than ever, that the old way in regard to linguistic study, is a *good way*, and that it is not to be forsaken, unless some better reasons and more cogent motives are presented for so doing, than have yet been offered. It is my full persuasion, that the subject needs only to be looked at soberly, and examined impartially and thoroughly, *by the test of experience*, in order to satisfy the minds of most enlightened men among us.

My present object is not to pursue, or enforce, the subject on which I have already touched. It were easy, indeed, to say much more upon it;

and to say some things that were left unsaid in my former communication. But I have chosen a subject for the present communication, in some respects different from my former subject, although it is of the same general nature. I hope your patience, and that of your readers, will not be exhausted by my prolixity on the topic of studying the ancient languages. I promise, for the present, to be as brief as the nature of the discussion, and the object which I have in view, will permit.

It is now known to the public, in consequence of the information given at the close of our annual Catalogue, in the month of January last, that the Trustees of the Theological Institution here have required, that candidates for admission, in future, should be acquainted with the rudiments of the Hebrew language, and be able to sustain an examination in the Grammar of it, and also in the construing and parsing of a few chapters in the Hebrew Chrestomathy recently published. This requisition presupposes an attention to the study of Hebrew, during the period of collegiate life; at least, in most cases it must involve this, because in most cases, young men now come immediately from College to this Seminary. The natural, or rather, the necessary consequence of such an arrangement, in respect to the young men who enter our Sem-

inary, will be, that the direction of some part of their collegiate studies must be modified by the requisition of our Trustees. Of course, this requisition becomes an important matter to the Colleges, and not a little responsibility devolves on the guardians of this Seminary for taking such a step, (not to mention the delicacy of the whole matter, in various respects). It is altogether proper and becoming therefore, nay, in some respects necessary, that the reasons for such a requisition should be stated somewhat at large, in order that all the officers and guardians of Colleges may fully understand the views and expectations here, and the grounds on which an appeal is made to our public Seminaries, in order that they may carry into effect the arrangements in question about Hebrew study.

I hope this subject will not be deemed one, which is incongruous with the nature and design of your Register; in as much as the Am. Education Society, under whose patronage this is published, now extend their aid to young men of piety, in the *professional* stage of their education as candidates for the ministry, as well as in the academical and collegiate stages of it. Your Society have a deep interest, therefore, in *all* the questions that respect the discipline of young men for the clerical profession; and the public, it is to be hoped, will not be without sympathy, for a matter of so much importance to the welfare of the churches.

On the importance of studying the *original* Scriptures, I dwelt briefly in my former letter. I shall not retrace the whole of that ground, on the present occasion. I shall only advert, in a very summary way, to some of the important reasons why the original Scriptures ought to be studied.

These may be presented in the following manner.

(1) No translation does, in *all* respects, give a view of the Original, which is *fully* adequate and correct, both in respect to sentiment and col-

ouring; nor is it possible to make any mere translation which will do this. It is a fact, that the present translations of the Scriptures are, in some cases, (as all competent judges well know), either inadequate, incorrect, or obscure. But a teacher of religion should have, (I mean, when it may be in his power to procure it), more effectual helps than present translations afford, in order to understand the Original.

(2) All *ultimate* appeals in religious discussions and disputes, must be made to the original Scriptures, and to them only; for they only are, in the highest sense, the *inspired* word of God, the words of the Holy Spirit. Modern or ancient translators have not been inspired; and therefore have been liable to commit mistakes. They have actually committed some. An *ultimate* appeal, therefore, cannot be made in religious discussion and controversy, to any mere Version, as of final and binding authority. But every teacher of religion will be continually exposed to the necessity of such an appeal; he will always be forced to it, whenever he may have an antagonist who can himself make it; and then, if he cannot sustain such an appeal, his cause must suffer, at least in the view of the world. If he can make such an appeal, and his antagonist cannot, then he has a great advantage on the side of truth, of which he may avail himself to a very important purpose.

The force of this is beginning to be extensively felt, at last, in our religious community; and few churches, at least in our older towns and among our well educated people, are now willing to settle a young minister, who has not made himself acquainted with the original Scriptures.

(3) No person can have a proper and full understanding of the best and most important commentaries on the Scriptures, who has not studied the Originals themselves. All commentaries of the higher kind, on which any dependance can be placed, appeal to the *usus loquendi*, the pecu-

liarities, the forms, the colouring, the power, of the Original, in order to make out an argument in favour of any particular explanation, or to overthrow one against it. Nothing but a knowledge of the Original itself can enable any one properly to judge of such critical efforts; nothing else can enable him to see their power or weakness; or correctly to decide, whether he ought to be influenced by them or not. On any other ground, if he assents to them, he takes a leap in the dark; if he refuses his assent, his leap is equally obscure, and hazardous. The apostle Peter required of his converts, that they should be able to give "a reason of the hope that was in them;" but a teacher of the divine word, who hazards an answer to very many questions, which *may be* asked about the contents of the Bible, must hazard one, merely on the ground that this or that critic have thought or said thus and so;—a reason which does not seem to be satisfactory or becoming, provided he might have, and ought to have, a better one, viz. one drawn from the nature of the Original itself.

(4) The young men, who are to go on Foreign Missions, ought, in a special manner, to be most solicitous to understand the original Scriptures. To translate the Bible properly, into a foreign language, from any thing but the Original, is utterly out of question. No man, in the least degree versed in the business of translating, can for a moment assent to the possibility of this.

(5) The pleasure and profit of studying the Scriptures, is vastly increased by a knowledge of the Originals. Appeal must here be made to *fact*; and it may be made with confidence. Those who have "tasted," know, that the fruit is good. Thousands of gold and silver would not purchase it from them. "I have," said the immortal Luther, in a time of midnight darkness over the Christian world, "I have but little knowledge of the Hebrew; but that little

I would not part with, for all which the world contains." Luther was not alone in this persuasion. Those who have made progress enough in the enlightened study of the Hebrew, to see the beauties, and feel the power of this primitive, (I had almost said, divine) language, will most fully accord with every word which Luther uttered in regard to it.

This is true, also, in a great degree, of the Greek Original; but my present concern is with the Hebrew in particular, and therefore I limit myself to this.

(6) An acquaintance with the helps necessary to a proper study of the original Scriptures, must greatly enlarge the circle of any man's acquaintance with literature, especially with ancient history, geography, chronology, and antiquities at large. The history, manners, customs, laws, climate, soil, productions, &c. &c., of all hither Asia, of southern Europe, and northern Africa, (by way of eminence the ancient world), are all involved in the exegetical study of the original Scriptures. It is impossible for any man to engage in such a round of study, without enlarging his mind, and expanding his views, as well as greatly increasing his knowledge.

(7) The study of the Hebrew is an introduction to the knowledge of Chaldee, Syriac, Arabic, Samaritan and Ethiopic, (all of these being cognate dialects); and therefore it is an introduction to the language and literature of those nations, who were the original stock from which the human race sprung, and with whose history it is a matter of deep interest to be acquainted.

(8) The developement of the human mind, in the western world, in Greece, Rome, and Modern Europe, is very different, in a great variety of respects, from that which has been made in hither Asia, among the Hebrews, and other surrounding nations. The philosopher, the moralist, the politician, the historian, and the divine, all have an interest in becoming acquainted with the latter as well

as the former. Whoever has studied human nature only in the records of the West, has studied it but in part. The study of Oriental men is necessary to enlarge and complete his views; and to this study, Hebrew is not only the natural, but the necessary introduction.

It were easy to add many more considerations to these; but the nature of my undertaking, and the occasion, forbid. May I not take it for granted, that these reasons will not be deemed, by impartial judges, to be without some weight, in regard to the study of the Hebrew Scriptures?

But granting the *importance* of this; still, "How does it follow, that Hebrew must be studied in our Colleges? Is it not sufficient, that young men commence the study of it, after they leave the Colleges, and enter our theological Seminaries? Must the Hebrew interfere with the Collegiate round of study? And if so, why may not Blackstone and Bichat as well be studied by the young men, who intend to be lawyers or physicians, as Hebrew by those who expect to be preachers? Is not Hebrew properly a *professional* study? And if so, how can our Colleges, (which are not *Universities*), insist on the study of it?"

Fair questions, which require a considerate and a satisfactory answer. It becomes our duty here to inquire, whether such an one can be given.

In order to pursue this inquiry in such a manner as to arrive at some satisfactory and definite termination of it, it is proper to ask, at the outset; On what ground, and for what reasons, is the study of the Greek and Roman classics insisted on, at Colleges? The answer for substance would be, that the study of them is useful discipline to the mind; that it opens important sources of knowledge to young men; that it sets before them excellent models of eloquence and style; and that classical acquisitions may be useful to them in either of the learned professions, or may adorn the walks of private life.

To all this, (as I have already borne testimony), I do most fully and cheerfully accede; and to this, I well know, all with whom I am here connected, as fully accede. But is there any one reason here, which does not apply, in its main force, to the Hebrew Scriptures? I take it for granted, that one great object of a *truly liberal* education, in respect to languages, is, to lead young men to those sources of history, eloquence, style, and sentiment, which are best adapted to form their minds in such a way, that they may cherish correct and expanded views of men and things, of writing, and thinking, and reasoning.

But are the Hebrew Scriptures to be put out of the account, in this great matter? Setting aside, now, my own particular convictions, arising in part perhaps from my professional bias, let me appeal to the testimony of one of the most enlightened civilians and masterly scholars of any age or country, whose profession was that of civil law, (and I had almost said, of classical literature); to the testimony of one who had all the treasures of the East and the West at his command, and who had opened and examined them all; I mean that of Sir Wm. Jones. "*I have carefully and regularly perused the Scriptures,*" says he, "*and am of opinion, that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.*"

It is not too much to say, that all competent judges will agree with him in this opinion. Indeed, I am at a loss how to express my feelings here, in an adequate manner. It is my full persuasion, that the Bible is as much in advance of other writings, in all the respects which are named by the admirable scholar to whom I have just appealed, as the subjects, the nature, and the object of it, are, in point of importance, beyond those of classic

heathen writers. The difference does really seem to me to be as great, as one might suppose there would be, between the book of God, and the books of men.

But not to insist on this, I remark, that if antiquity be an object of research for a man of *liberal* education; then where is the book as ancient or authentic as the Bible? If the history of countries, which were the *incunabula gentis humanae*,* is a proper and an important subject of inquiry; where is this to be found, except in the Bible? The incongruous, not to say contemptible, fables of heathen authors, in regard to this deeply interesting subject, are not even to be named, when compared with the Hebrew Scriptures. If the poetry, which animated the voice and strung the lyre, ages before Homer or Hesiod tuned their harps, is worthy of regard; in the Hebrew Scriptures, and there only it is to be found. There too it is found, not in the constrained and artificial metres and quantity of the Greek and Roman Muse, but in the moving, melting, thrilling, overpowering language of simple nature. It bursts from David's lyre, in notes sweet as angels sing; it sounds from Isaiah's voice, awful as the thunder, or ravishing as the music of the spheres. Habakkuk, Joel, Nahum, echo the lofty strains, in notes such as heavenly themes might well inspire, and which seraphs might sing before the throne of God. This sacred choir, who lead the way, are followed by a numerous train, worthy of their leaders, and worthy of a place among the consecrated band of Him, 'who dwells enthroned in light.' Compared with these, the fabled votaries of Apollo and the Muses are as inferior, as the gods from whom they professed to derive their inspiration, are inferior to the Maker of heaven and earth.

If simplicity, and beauty, and the touching eloquence of artless nature, be demanded in narration, and a part

of *liberal* education be, to hold up before the youthful mind the best models of these; then the Hebrew Scriptures are to be studied. I may safely challenge all the books on earth to produce specimens of this nature, which equal those in the Hebrew Scriptures. Above all; when one reads them in the Original, the effect is irresistible. The dullest apprehension cannot avoid perceiving, that there is in the original language itself, a naïveté, an energy, a pathos, a perfect simplicity, which renders it adapted, even to admiration, to the purposes of narration of every kind. And what may be thought peculiar, is, that with all this, the language has a brevity, an energy, a descriptive power, a flexibility, in poetry, which render it absolutely an object of wonder and astonishment to a feeling, discerning reader. It is a language worthy of the Bible; and the Bible is worthy of the language. If it was not spoken in Paradise itself, the reason was not, that it was unworthy of that honour.

I know well that the Hebrew Scriptures can be studied, and have been studied, without seeing, feeling, and believing all this. But have not Homer and Virgil been read, and scanned, and commented on, ten thousand thousand times, without one feeling of their sublimity, their beauty, or their harmony? That the blind do not see the mid-day sun, argues not against his majestic march through the sky. Or if the music of heaven be addressed to him who has no ear to hear it, will it cease to be harmonious?

The only reason why every student of Hebrew does not see and feel the beauties and excellencies of this language, is, either because he does not study it enough to see and feel them, or because he has no taste for any thing of this nature. So long as the student is struggling with mere grammatical difficulties, and obliged to bend all his attention to the *exterior* only of the language, so long he is, in a great measure, deprived of

* Cradles of the human race.

the privilege of enjoyment from the study of it, except by way of anticipation. To strip off the shell, is not to enjoy the nut; to break off by slow and laborious process, the flinty rock which surrounds the diamond, is not to see and enjoy its lustre. But who can enjoy the one or the other, unless the preparatory process be first gone through? The student who undertakes in Hebrew, and stops at the threshold, has all the labor of stripping off the repulsive and prickly husk, and then the disappointment of throwing away the whole fruit, at last, for want of a little more perseverance.

But I am wandering from my immediate object, and I hasten to return.

Need I add, that if one object of a *liberal* education be, to imbue youth with good moral principles; then is it certain, that this end is to be attained by no other means, so fully and perfectly as by the study of the Scriptures? I will not undertake to compare the moral principles of the heathen world, with those of the Bible. They will not bear any comparison; and this is conceded even by those who do not at all regard the Scriptures in the light of a divine revelation.

I have proceeded thus far, by comparing the Scriptures with the heathen classics, assuming the like grounds, in the main, for both. The result of such a comparison must be, that the Hebrew Scriptures, in all respects, better deserve an attentive study, than the heathen classics. After what Sir Wm. Jones has said, in regard to this point, I am not solicitous about being put to the blush for such an assertion.

I ask, then, why the Hebrew Scriptures are not as well worthy of a place in a plan of liberal education, as the writings of Homer and Virgil, of Xenophon and Livy?

The Germans, (those great masters of the science of liberal education), have judged that they are. Yes, even they who have renounced

the Bible as a divine book, have so judged. They have made the study of the Hebrew Scriptures a part of their plan of discipline, in all their Universities; they have done this, in their best and most important Gymnasias. And all this, from the mere feeling of consistency and classic taste. The same enthusiasm which leads them to spend twenty years on the antiquities of Greece or Rome, leads many of them to spend the like time on those of the land of Israel. Here is consistency at least, if nothing more. But are our plans of education equally consistent?

We have surveyed the question before us, assuming for the Hebrew Scriptures a like ground with the heathen classics, as to origin and authority. But in a Christian land, and by a people professedly Christian, and above all by the heads of Schools and Colleges who are openly and avowedly the friends and believers of Revelation, the divine origin and authority of the Scriptures are not to be left out of the account. If any object is worthy of being accomplished by the education of an immortal being, it is, to train him up for a state of immortality; to acquaint him early with his duty and his destiny; and from the very morning of his days, to aim at leading him to revere and obey the commands of heaven. I will not argue this point. I need not do it. I am addressing those, who need nothing more than to be reminded here of these all-important truths.

Believing then, as we all do, that the Hebrew Scriptures contain a revelation from heaven, are they not to be counted worthy of our study? What! Shall years of toil and expense be occupied with the study of Greek and Roman history and mythology—shall no efforts be deemed too great to accomplish this purpose; and yet shall not even one feeble attempt be made to lead the youthful mind to the original source of all true history, and of the only true theology? We put our children to the study of the classics at the very dawn of intellec-

tual existence; we continue it into riper years; we insist that they shall be familiarly acquainted with all the illicit amours, the base and petty artifices, the shameful falsehood and deceit, the perjury, the revenge, the cruelty, the horrible murders, in a word, the truly *demoniacal* characters and actions, of all the gods and goddesses of Greece and Rome; things shameful to be recorded, beyond measure shocking to be perpetrated; we insist that they shall be familiar with all these, as the very elements of their education—of a liberal education; and yet, the books which unfold to us the glorious and perfect character of Him ‘in whose sight the heavens are not clean,’ are not to be studied. Yes, it is a *liberal* education, to be made extensively acquainted with abominations, at which every mind, that is not grossly polluted, must instinctively shudder; to be taught that the gods are worse than men, in proportion as they have more cunning and more power; it is a part of a liberal education to know all the deeds worthy of being covered with everlasting darkness, which the heathen have perpetrated; and yet the character of the Maker of heaven and earth, his unsullied purity, his eternal justice, his overflowing benevolence, his unspeakable compassion, are not to be sought for in the original Scriptures; nor are the character and deeds of the only people of God, which the world once contained, to be the subject of special research in a land of *Christian liberal* education! Tell this not to the world. Proclaim it not among the heathen. Well may they ask, ‘Where is your God? And of what account is he among you? While you *profess* to worship him, your attention in reality is devoted to the gods whom we adore.’

As a sword in my bones, I feel the bitter reproach of such a question. Tell it not, I say again, to the world! A *liberal* education is, to make the unutterable abominations of the heathen world a subject of long, and labo-

rious inquiry; while the glories of the eternal Godhead are passed by without a special regard.

“But,” I shall be told, “the instruction which you demand, may be given from the *English Bible*?” Indeed? And may not Homer, and Virgil, and Cicero, and Livy, and Xenophon, be studied, too, in the *English* versions? Quite as well, I answer. Nay better. Nor is there a single argument against the study of the original Hebrew Scriptures which cannot be brought against the study of the original Greek and Latin classics.

“But the time necessary to study Hebrew,” I shall be told, “is the great objection. It breaks in upon the collegiate course. It does not leave sufficient room for other studies.”

Be it so. But are there not some other studies pursued in Colleges, that are less important either to the spiritual or temporal welfare and improvement of men, than the study of the Hebrew? I cast my eye, for a moment, on the catalogues of the New England Colleges, which contain *Exposés* of the course of study. Here I see navigation, surveying, gauging, spherical trigonometry, fluxions, integral and differential calculus, conic sections, calculation of eclipses, chemistry, mineralogy, the law of nations, political economy, and many other studies of the like nature; and most of these pursued more or less, in nearly all the Colleges. Let us compare, then, most of these, in point of real utility, with the study of the original Scriptures. I do not aver that they are not, in general, useful; nor that some of them are not highly useful, in their place, and to professional men. But as an object of *liberal and general* education, most of them are far from having claims as high as those of the Hebrew Scriptures. *The moral education of immortal beings, ought to take precedence, in all arrangements by Christians for their instruction.*

Most peculiarly true are the sentiments which I have now been ex-

hibiting, in regard to a comparison of Hebrew study with some of the higher branches of the mathematics. I honour mathematicians. I was, when young, somewhat of an enthusiast in their science. But all educated men are no more to be mathematicians, than they are all to be lawyers or physicians. Nor can I accede to the usual reasoning, about the strengthening of the mental powers by the extensive study of mathematics. To a certain extent, (a moderate one), I acquiesce in the reasoning. Beyond this, I regard it as palpably erroneous. Nothing can be more different than *mathematical* proof, from all other kinds of evidence, on every other subject. In mathematics, there is no *probability*; all is certainty or nothing. There is no gradation of evidence; no balancing of testimony; no comparison of witnesses; no room for judgment in regard to probabilities. All minds that can see at all, can come at mathematical evidence with equal certainty and conviction. There is no difference here between the wise man, and (I had almost said) the fool. But in respect to every thing else pertaining to this world, or to that which is to come, evidence is made up of *probabilities*; and the judgment, the reasoning powers, the logical efforts, the moral feelings, are all called into action. Can there be two things, now, more diverse?

Tell me not then, that the extensive study of the mathematics fits a man for *moral* reasoning. It evidently has a *tendency* to unfit him; so entirely different is his discipline in reasoning here, from that which is practised in morals.

It was this which made the late distinguished bishop Warburton aver, that the effect of mathematical studies is such as has been described. "Hence" he adds, "it comes to pass, that the best mathematician in England, is notoriously the worst reasoner in it." I do not take it upon me to vindicate this last assertion; much less to apply it to many of the excellent men, who are instructors in the science of

mathematics in our country. But this, I do feel, may be safely averred, viz. that the *tendency* of mathematical reasoning, and the discipline of it, when carried far, can have no very favorable influence on training our mental faculties to *moral* reasoning and judgment.

What then if fluxions, and the integral and differential calculus, and the calculation of eclipses, and even navigation and gauging, should give way to the study of the records of heaven, in a Christian land? Where would be the loss? In the course of my life, I have studied two professions; and it is now thirty years since I left College; yet during all that time, I have never once had necessary occasion for a single principle of the *higher* branches of mathematics. So much for *experience*; and if experience has nothing to do with this question, then what is to determine it?

But as rational and accountable beings, all men, of all professions, and in every walk of life, are concerned with the Bible. A *truly liberal* education should be one which is adapted to prepare them for every station; and above all, it should regard them as immortal beings. This is a point, on which every Christian parent who has children to educate, must feel constrained to speak; nor can he consent, in any way, to let go his hold of this.

"But the study of the Hebrew Scriptures is *professional*."

Then surely the study of the Greek Testament also is professional. And what, moreover, is the study of navigation, of surveying, of gauging, of fluxions, of the law of nations, of political economy, or chemistry, or mineralogy? I may study these, if I am to be a sailor, or a surveyor, or a gauger, or a teacher of mathematics, or a lawyer, or a physician, or a professor of mineralogy; but what if I am to be a divine, or a merchant, or a farmer, or a tradesman? Must I be constrained to spend my time on that which is *professional*? And what can be more evidently so, than most

or all of these studies, and more that might be easily named? Can it be, then, that Hebrew should be objected to as *professional*, while such studies are admitted and pursued, because they are not so? Can it be credited, that such an objection has ever been made to the study of the Hebrew in the Colleges? How can the study of that be *professional*, which concerns every accountable and immortal being? I trust that it will not be believed, by the next generation, that such an objection could ever have been made to the study of the Hebrew.

But there is another appeal, which may be made to the excellent men, to whom the management of our Colleges is entrusted. In almost all of them, liberty is allowed, during some part of the course, for students to select certain studies, and omit certain others. Thus, in many Colleges, they may choose French, or Italian, or German, or Spanish, and omit some other studies which different individuals pursue. This is all well, within certain bounds. But why should the language in which the book of God is written, be excluded from becoming the object of such a choice? Is it less important than the French, which is the most common of all modern languages?

"But," I shall be told, "the French introduces one to works on the mathematics, and on chemistry and medicine."

True; but are not these *professional*? But besides these, I may add too, that the French introduces one to the works of Voltaire, and Rousseau, and La Mettrie; and to an innumerable host of worse than worthless books. Is it not as important to become acquainted with the Hebrew sacred records, as with these?

"But the time cannot be spared, for the study of Hebrew."

How then can it be spared to study French, Italian, Spanish, German, fluxions, mineralogy, conic sections? Demand higher qualifications to enter College, and then there will be time

enough; and in addition to this, education will be greatly enhanced in value.

"But," I may be asked, "would you then, in earnest, have *all* our students at the Colleges engage in the study of Hebrew?"

I answer, that I would not make it in all cases, a *necessary* study; but I would give it a fair chance. I would place it on as good ground, at least, as one half of the studies which are now pursued at our public Seminaries of learning. I would permit all who intend to enter the ministry to study this sacred language, and make definite provision for it; and grant permission to as many more to study it as should desire to do so.

"But Hebrew can be read at our theological Seminaries; why not confine it to them?"

In reply I might say; The law of nations can be read at our law-schools; and chemistry and pharmacy at our schools of medicine; and mathematics studied at our military and other schools; and navigation and surveying, almost any where. Why consume the time of Collegiate life, by obliging students to engage in these?

The real answer however, to the question is, that our theological Seminaries are so constituted, and for this generation must remain so, that there is not *time* to study the Hebrew there *ab initio*, and make such progress in it as to answer any really important purpose. If the study is not begun earlier, it may as well, nay better, be wholly omitted. Twenty years' experiment has fully satisfied us here of this.

On this account, the Trustees of our Seminary, wishing to do all in their power to elevate the tone of theological education in our country, have thought it expedient to require an elementary knowledge of the Hebrew, from those who are candidates for admission to the privileges of our Institution. On an examination of this whole subject, and after looking at it with the eye of Christian guardians and instructors, will not those, who

manage the affairs of our Colleges, cheerfully second an effort of this nature?

I do hope and trust, that they will. It cannot be, that the present state of things in our country should not make the want of increased knowledge among Christian ministers apparent. *Better* men than have been, and now are, in the ministry, we may never see; and perhaps have no good reason to expect. But the times demand a discipline different from that of former days; and we ought to aim at meeting the exigencies of the times. That the Bible should be longer studied, more thoroughly, attentively, systematically, and critically, than it has hitherto been, by young candidates for the sacred office, all Christians and all enlightened men, must judge to be desirable. And if so, the work must be begun in the Colleges. To them we look, to lay the foundation of a truly Christian, and liberal education. I trust we shall not look in vain

The whole subject of education, in our country, is now undergoing a review, and discussion, and experiments, which must end in casting more light upon it. I am far, very far, from catching at innovations, in this important matter; I am, (at least I hope and trust I am), equally remote from adhering to former usages merely or principally because they have been usages. I would not retain the *theory* of any part of education, when *practice* contradicts it. I would give up what is imaginary, or only a deduction of theory, (it might be, a very ingenious one), for what is real, and substantial, and Christian. Above all, and with reference to the awful day of account, I would have our youth educated in a *Christian manner*. I would have them taught not only to venerate the Scriptures, as a code of ancient and divine laws, but I would have them brought up to the study of the Bible; brought up with the ability to read, and examine, and judge for themselves; and this in regard to the Ori-

ginals. Roman Catholics may teach a different doctrine; Protestants cannot do so, with consistency. Christian parents cannot do so, with a clear conscience.

When I pursue such a train of reflections as this, and then stop and ask myself what there is, in the present system of our collegiate education in this country, which is adapted to render the study of the original Scriptures attractive to students at large, or even feasible, I am brought to a distressing pause. Our Colleges are provided with Professors of Greek and Roman literature, who would adorn any station in life, or any places in our Seminaries. All the encouragement is, for the most part, given to the studies of their departments, which can well be given; recitations, lectures, premiums, applause—all, all stand ready to second the efforts of the industrious student, in acquiring a knowledge of what the heathen said and did. But the Bible—the book of God—the guide to immortal life and glory—where are its professors, and lectures, and recitations, and premiums, and the hearty approbation for deciphering its ancient pages? Now and then a kind of singular genius, as he is thought to be, applies himself to the study of this antiquated volume; and scarcely can his classmates keep themselves in countenance, while they speak to one another of his oddity. The College officers, it may be, approve, but do not take any special interest in the whole matter. Nay, some rather speak with discouragement of it, because they fear that it will interfere with other more important studies.

Is this a fictitious account, or a story of reality? For the most part, of reality. There are some cheering, some hopeful incipient exceptions to it. But in the main, it is true. Are we then, I must be permitted to ask once more, are we then in a *Christian land*? Are we *Christian* parents, guardians, instructors? Have we now, such deep solicitude, that our children should know all the fol-

lies and abominations of the heathen, and is the book of God to lie buried in neglect, if not in oblivion?

I would fain hope that these questions, (though but very imperfectly expressive of the strength of my convictions and feelings,) may reach every College and Gymnasium of this land, and the ear of every Christian parent and minister in it. We have a most serious account to render to the great Author of the Bible, for the manner in which this blessed book is received and treated in the higher walks of education. The middling and lower classes of the community are far before Colleges here. Their Sabbath Schools, and their Bible Classes, show what they wish to be done. But the Bible, forsooth is not to hold a place in a higher and more accomplished education, in a *liberal* scholar's discipline. I do hope, I must believe, that the Christian Guardians and Instructors of our Colleges will look at these considerations, with the attention which in a Christian land they deserve. It is not too much to say, that an awful responsibility devolves upon them, in regard to the part which they act, in directing the studies of the youth committed to their care.

The readers of this work may be disposed, perhaps, to put much of what I have said, to the account of enthusiasm for the study of the Hebrew, because it is a part of my professional business. That I have an ardour for this study, is one of the last things which I should wish to deny. I should be ashamed, (at least I ought to be ashamed,) if I had not. Nothing was ever accomplished, and nothing ever will be, as to Hebrew or any thing else, without ardour. If it were not assuming too much, I would very willingly say, that I glory in being an enthusiast for the study of the Bible; for such an enthusiast was Paul. It is an object worthy of enthusiasm; worthy of the studies, and efforts, and devotedness, of all who teach and of all who learn. The difference between its import-

ance, and that of other books, is great as the difference between the endless ages of a future world, and the few and fleeting moments of the present one.

But my subject is carrying me beyond the brevity which I encouraged your readers to hope for, and I must hasten to conclude.

Before I do this, however, I must make a few remarks, to prevent any misunderstanding of what has been said. I owe this to myself; it is but justice to my readers.

I trust, that nothing which I have said on the importance of Hebrew study, will be construed or can be fairly construed, as implying any reproach or disregard, in respect to the many excellent ministers and others of our country, who have no knowledge of this language. Nothing can be farther from my intention. When they came on the stage, the study of Hebrew was not only unfashionable (if I may so speak,) but next to impossible. There were no teachers, and no books; and no body urged the importance of the study. And now when means of study have become accessible and pretty ample, some of them are too far advanced in life to engage, with any good hope of profit, in such an undertaking; and others in the midst of overwhelming engagements resulting from other duties, which admit of little, if any, possibility of engaging with success in the study in question. That there may be excellent, nay eminent ministers of the gospel, who are unacquainted with the Hebrew, needs no other proof than to look abroad and recognize many of the radiant stars which adorn our hemisphere. But that these good and great men, would feel their panoply to be more complete, provided they had a thorough knowledge of the original Scriptures, is what they themselves would be the first of all to avow, and which they most deeply feel. In arguing, then, on the real nature of our subject, it is proper to regard these feelings and convic-

tions of theirs, and to reason from the nature of the case, the exigencies of the times, and the importance of the book to be studied. I trust that my beloved brethren, who have not enjoyed the privilege of being educated as young candidates for the ministry now are, will be among the last to find fault with urging the importance of this subject, and will pardon the earnestness of asseverations in respect to it.

The means of studying Hebrew are now before the public, in such a form, and at a price so moderate, that they are within the reach of all who may desire them. The Hebrew language, I venture to say, is now decidedly more accessible than Latin or Greek. Any young man in College, of moderate abilities, who will undergo a little self denial in regard to food and exercise, may find abundant time to make himself acquainted with the language even if his College should refuse to aid him. Of course, all such as are to enter our Seminary, may become fitted to do so by their own private efforts, in case they are obliged to depend on these alone. Such is the construction of the Hebrew helps now proffered to the public, that the possibility is not only afforded, of the students going on rightly in his private study of the Hebrew language, but it is in fact rendered impossible for him to proceed, in any other than the right way. There is no ground then, why the Guardians of this Seminary should not persevere in their requisition as to Hebrew, even in case some of the Colleges may decline to second their efforts.

But it cannot be supposed, that such will be the case. The matter is too important to remain unconsidered, and too plain, when considered, to admit of serious doubt, among *Christian* guardians and instructors.

I do hope Sir, to see the day, when not only every College in the land, but every Gymnasium, every respectable Academy, will present facilities for Hebrew study, and regard it as part of their regular course. We

may then expect that the Bible will be more read, and better understood, by the educated classes of society. We may hope for results to the church and to the world, from such a course of truly *Christian* education, that will gladden the city of our God, and make the saints joyful together. May the blessed day be near, when the Scriptures shall be not only more generally read and understood, but read, revered, loved, and obeyed by all nations; so that 'the knowledge of the Lord may cover the earth, as the waters cover the seas!'

I have only to add, that it is on my own responsibility alone that I have ventured to publish the above sentiments; as no opportunity has offered of submitting them to the inspection of the Trustees. I can only say, that so far as I know, the sentiments are substantially those of all with whom I act here; while, if there be any thing in the mode of expressing them that is amiss, the fault is chargeable to me.

Wishing the best of Heaven's blessings on your labours, and on those of the excellent Society with which you are connected, I subscribe myself, with great respect and affection your friend and brother,

M. STUART.

Andover, 28 March, 1829.

"Reports on the course of instruction in Yale College by a Committee of the Corporation, and the Academical Faculty."

These Reports appear to have had their origin in a meeting of the President and Fellows of Yale College, September 11th, 1827. A resolution was then passed, authorizing a Committee of five, "to inquire into the expediency of so altering the regular course of instruction in the college, as to leave out of said course the study of the *dead languages*, substituting other studies therefor; and either requiring a competent knowledge of said languages, as a condition of admittance into the college, or providing instruction in the same, for such as shall choose to study them after their admittance."

This Committee at a subsequent meeting, "after taking into consideration the case referred to them, requested the Faculty of the college to express their views on the subject of the resolution."

In compliance with this request, a report of the Faculty was presented, in *two parts*; "one containing a summary view of the plan of education in the college; the other, an inquiry into the expediency of insisting on the study of the ancient languages."

To those who are familiarly acquainted with the high reputation of Yale College, it may seem surprising that a resolution of the kind just recorded should ever have been passed by its enlightened Corporation; but the circumstance is not regretted, inasmuch as it led to an able vindication of the course of instruction hitherto pursued. This course has been sanctioned by the judgment of numerous eminent men, and fully authorized by the uniform and complete success which has attended it. The Report of the Faculty occupies the principal part of the pamphlet before us. The remainder is from the Committee of the Corporation, and coincides exactly in sentiment with the preceding.

The first part of the Report of the Faculty has no direct reference to the inquiry introduced, into the resolution. It is however probably the best exposé of the nature and objects of a liberal education, which can be found within the same compass in this country. To speak of it in terms of the highest commendation, is only to express, so far as we have the means of knowing, the undivided sentiment of all competent judges. We hardly know from what parts to select an extract, but venture upon the following.

"In laying the foundation of a thorough education, it is necessary that *all* the important mental faculties be brought into exercise. It is not sufficient that one or two be cultivated, while others are neglected. A costly edifice ought not to be left to rest upon a single pillar. When certain mental endowments receive a

much higher culture than others, there is a distortion in the intellectual character. The mind never attains its full perfection, unless its various powers are so trained as to give them the fair proportions which nature designed. If the student exercises his reasoning powers only, he will be deficient in imagination and taste, in fervid and impressive eloquence. If he confines his attention to demonstrative evidence, he will be unfitted to decide correctly in cases of probability. If he relies principally on his memory, his powers of invention will be impaired by disuse. In the course of instruction in this college, it has been an object to maintain such a proportion between the different branches of literature and science, as to form in the student a proper *balance* of character. From the pure mathematics, he learns the art of demonstrative reasoning. In attending to the physical sciences, he becomes familiar with facts, with the process of induction, and the varieties of probable evidence. In ancient literature he finds some of the most finished models of taste. By English reading, he learns the powers of the language in which he is to speak and write. By logic and mental philosophy, he is taught the art of thinking; by rhetoric and oratory the art of speaking. By frequent exercise on written composition he acquires copiousness and accuracy of expression. By extemporaneous discussion, he becomes prompt, and fluent, and animated. It is a point of high importance, that eloquence and solid learning should go together; that he who has accumulated the richest treasures of thought, should possess the highest powers of oratory. To what purpose has a man become deeply learned, if he has no faculty of communicating his knowledge? And of what use is a display of rhetorical elegance from one who knows little or nothing worth communicating?"

Every observing reader knows that within these few last years, our country has furnished an abundance of idle declamation, on improved modes of education. Much has been said and written concerning European universities, and eminent schools of learning. These, it is asserted, are constantly advancing in the career of improvement, while our own seminaries are stationary. Our Colleges are even charged with a determined opposition to any thing that comes to us from abroad, in the shape of improvement in the methods of instruc-

tion. That much of this declamation is well intended we have no doubt; that still more of it is vague and unmeaning, we have just as little doubt. The proof of this is found in the uncertainty in which it leaves the chief question in debate. Sometimes we are told that the colleges ought to dispense with the study of the ancient languages, and substitute something more valuable in their place. Again we are told that there is no thorough teaching in the colleges, and that those who wish to be well versed in the classics, must, after leaving college, lay anew the foundations of their education. Certainly no well digested plan of education can follow from assertions so contradictory. They are rendered the more ludicrous by the fact that in censuring the American colleges for negligence, reference is made to European diligence and success; for it is notorious that in Europe, at the present moment, almost unexampled attention is bestowed on the study of the ancient languages. Can the example of our transatlantic brethren, at the same time convict us of too much and too little attention to the learned languages? It is not true that the European universities are not the objects of study and interest in this country. Every thing valuable in them is investigated and understood on this side of the Atlantic; and, so far as it is adapted to our state of society, is gradually adopted. Our foreign literary intercourse is constantly increasing, and promises to introduce amongst us, all that is worth imitation. The process may be slow, but it is certain; and the danger is that it will be accelerated faster than our state of society will justify.

There is one improvement alluded to, both by the Committee and the Faculty, which is too important to be passed unnoticed. "The first and great improvement," says the Report, "which we wish to see made, is an elevation in the standard of attainment for admission. Until this is effected we shall only expose our-

selves to inevitable failure and ridicule by attempting a general imitation of foreign universities." For the sake of our Colleges, for the sake of our youth, for the sake of our Country, we wish to see accomplished this "elevation in the standard of attainments for admission." Multitudes of promising lads are hurried through their preparatory course and entered unseasonably at College, because it is the fashion. The evils of such a course are incalculable. They are too young to be released from that more particular care bestowed upon them at well ordered Academies; they are too young to withstand the temptations of College life; they are too young to grapple with the abstruse studies of Mathematics and Philosophy. They have not acquired sufficient *general knowledge*, to profit by the multiplied facilities of mental cultivation which the societies and lectures and exhibitions of Colleges present. It is not necessary to detail the disastrous results which flow from early discouragements in College. When with these considerations is connected the fact that early admissions are frequently attended by inadequate knowledge even of the books required, nothing need be added to fill up the measure of folly with which such are chargeable. Though we feel deeply, we cannot enlarge on this subject. Nothing affects us more than to see a youth of bright parts, and amiable character, against the advice of experienced and solicitous friends, enter College, without sufficient knowledge of preparatory studies, and without sufficient expansion and strength of mind to grasp those subjects which occur in the more advanced stages of education. Let the officers and guardians of Colleges speak out; let teachers of Academies do their duty, and the evil will find a sure though it may be a distant remedy.

The *second part* of the Report of the Faculty discusses the subject of the resolution, though with brevity, yet with ability which we have nev-

er seen surpassed. We have little to say concerning it except to express a sincere wish that it may be extensively circulated, and meet with a candid perusal.

We take this opportunity to advert to an objection to the learned languages, which though entirely without foundation, has had wide circulation. It is said that those Colleges where they are admitted into the prescribed course, exert an influence against the acquisition of modern tongues, and do not sufficiently encourage the attainment of knowledge in English literature, and the more recent discoveries in science and art. This is undoubtedly a mistake. In none of our principal colleges is such an influence exerted. On this point facts are worth a thousand speculations. Where are the treasures of modern literature and science, English and Continental, better appreciated than at those Colleges where the Latin and Greek classics are admitted? On this subject we make the following quotation from the Report:

"But here it will be asked, is the literature of the modern nations of Europe to form no part of a course of liberal education? Is not modern literature a subject of discussion as well as ancient? Undoubtedly it is; the facilities for acquiring the more popular languages of Europe should be afforded in our public institutions. The claims of modern languages are questioned only when they are proposed as substitutes for the ancient, not when they are recommended on their own merits. If modern literature is valuable, it should be studied in that way, which leads most directly to a thorough understanding of it; and this way lies through the literature of the ancients. If the languages and literature of Italy, France and Spain, beyond what is merely superficial, is an object with the student, they should be acquired through the Latin; nor is there reason to doubt, so far as experience affords the means of judging, that this is the most expeditious mode of acquiring a familiarity with the languages in question. To begin with the modern languages in a course of education, is to reverse the order of nature."

To the general argument in fa-

vour of the languages, nothing need be added; but the progress of political events has disclosed one consideration in favour of the Greek, to which we will briefly allude. Modern Greek is found to bear a closer resemblance to the Ancient, than was once supposed. He who is well versed in the latter, has but little trouble in getting a knowledge of the former. Should Greece become that free and enlightened nation, which she promises ere long to be; should she put forth anew those products of genius and learning, to which her soil is so congenial; should that intercourse prevail between her and us, which may be reasonably anticipated; what American youth of liberal education, would choose to be ignorant, either of that language which to some extent she now uses, or of that which was the glory of her ancestors and the admiration of the world; and which she will know better and adopt more nearly, the higher she ranks as an intellectual and enlightened people? If we are growing enthusiastic it is because we have touched on Classic ground. From the very emotion which the name of Greece awakens, we derive a new argument in favour of her language.

The "Report of the Committee of the Corporation" speaks a language very encouraging to the advocates of sound learning in the United States. "By the estimation in which classical literature is held in any community, its advancement in civilization and general learning may be satisfactorily ascertained. On this subject in Europe, a concurrent opinion and practice appear to prevail among men of distinguished learning, or of professional or political eminence; and in our own country, it is presumed, there is not great diversity of sentiment in the same class."

Many who have the interests of their country at heart, have feared that any statement like the above would not correspond with the true state of the case. From the East and the West, from the North and

the South, a voice has been heard in opposition to the study of Latin and Greek. This opposition has not been confined to the ignorant. In some instances the pen of the learned has been employed, and the weapons of the wise have not always been withheld from this Gothic work. If we believe the representations of its warm and busy propagators, the sentiment must have made immense progress in the land. And indeed we are not yet without our fears that a 'Lombardy-poplar growth' of education, slender, frail and blighted, though it may be, will have an ephemeral popularity. We are however satisfied on farther reflection, that the language we have quoted from the Committee is substantially correct. Our most important Seminaries have maintained their ground with laudable constancy and zeal.* The most influential public Journals of the day have fearlessly defended that course of education, without which they themselves must soon fall from their elevated rank. The same may be said of most of the weekly papers of similar rank. When to these facts it is added, that the most distinguished writers of the country, have either incidentally, or more at length, advocated the same course, there seems little need of qualifying the language of the Report. Notwithstanding the short-lived prevalence of superficial views, and mistaken apprehensions, sound education is safe in the hands of the enlightened and patriotic.

As conductors of this Journal, it seems appropriate for us to say that the Beneficiaries of the Am. Education Society furnish no exception to the claims of a finished education. If the call for immediate labour in the vineyard of Christ is great, the call for talents and learning of the highest order is equally great. An ignorant

ministry cannot be a permanent blessing to an enlightened people. We cannot now go into a consideration of this sentiment. The reasons of it have been frequently stated, and circumstances constantly occurring render them more and more impressive.

The battle with Infidel Philosophers is undoubtedly to be fought in this country, and it may be under new and more appalling forms of hostility than have ever yet appeared. The writings of the scurrilous Paine are even now in very extensive circulation; and though they have been unanswerably refuted by Bishop Watson, the remedy is not coextensive with the evil. How poorly must he be qualified to defend the blessed Gospel against all opposition with which it may meet, who is not "a scribe well instructed." We pray the great Lord of the Harvest to raise up labourers for his vineyard, in tenfold proportion, to meet the exigency of the case, but let us not forget to mingle with these aspirations, the earnest wish that they may be such labourers as He shall approve in the sight of all men, by crowning their efforts with signal and enduring success. By means of charitable assistance the doors are thrown wide open for the entrance of indigent young men into the ministry; and the affecting entreaties for ministerial aid, which reach them from every quarter, afford but too strong temptations to a hurried course of education. But let such, before they decide, take a broad view of the whole prospect. Let them remember that they live not for the present time only, but for posterity. Let them reflect that any immediate good which they may effect in any of the destitute parts of the world, will never compensate for the introduction of ignorance and unenlightened zeal into the ministry of Christ. The former may save a few souls from death; but the latter will ultimately bring such discredit and reproach upon the Christian name, as would endanger the spiritual welfare of a whole nation, and that for centuries to come. Piety we

* We are not opposed to the course of study which is pursued in some of our Seminaries, and which is confined to the modern languages to the exclusion of the ancient, when it is designed for such as are not aiming at either of the learned professions. We are glad such an experiment is going forward. But this exception we do not think applicable to a complete course of collegiate education.

Ambassador of Christ; but let it shine with the light of knowledge.

We would remark in conclusion, that though the reputation of Yale College cannot be affected by any remarks of ours, we cannot refrain from expressing our high gratification, that an Institution, where so many youthful minds are formed for the service of their country and the church of God, is conducted by men of such liberal principles as these Reports contain.

NOTE. Yale College has been in operation more than a century and a quarter,—more than half a century less time than Harvard University, the oldest in the Union. Its graduates have held some of the most honorable and responsible stations in the United States. A very large proportion have devoted themselves to the work of the Christian ministry not far from one quarter of the whole number. The whole number of Alumni is upwards of four thousand, exceeded only by those of Cambridge; and in respect to those still living, superior to the number of graduates from any other College in the country.



To the Secretary of the American Education Society.

My Dear Sir;

You ask me to prepare, for the Quarterly Register and Journal of the American Education Society, an essay on the *Ministerial character and preparation best adapted to the wants of the United States, and of the world, in the Nineteenth Century.*

It is a mighty subject; fit rather to be handled by one, who stands on some high vantage ground, and is able to look through the entire state of the church and the world, than by me, who dwell in an humble and retired corner, and can just see the glancing of the light, as its rays beam over me, and just hear the report of the wonderful things which have been accomplished, and of the still more wonderful, which are in preparation. Yet, to borrow the thought of Cowper, hard as the task assigned me is, it were harder still to leave it unattempted. In this difficulty, I comfort

myself with the hope, that as so great a subject can only be *touched* in this brief Essay, it will be taken up, hereafter, by one of more leisure, and better able to handle it in a worthy manner.

It is not a little surprising, that the church has, to a great degree, overlooked the importance of forming ministerial character, and pursuing a course of preparation for the ministry of the gospel, in adaptation to the existing state of things. The groundwork of that character, indeed, must always be the same; for the religion, which it is the minister's province to teach, is unchangeable. But the varying condition of the world, renders it necessary to modify the instrumentality, by which the truth is carried to the consciences of men. The manner of the apostle Paul among people differing as much as though they lived in distant ages, affords a fine illustration of this remark. Look at him when preaching Jesus Christ in a Jewish Synagogue; next, see him standing on *Mars Hill*, among the polished, the witty, the philosophical Athenians;—then hear him, as he addresses king Agrippa; or as he reasons of righteousness, temperance, and a judgment to come, before the representative of the Cæsars:—you find him, indeed, everywhere the same bold and dauntless teacher of righteousness; but in each particular case varying his whole manner, in adaptation to persons, times, and circumstances. Now as the Apostle Paul had a training and preparation for the ministry, which enabled him, without sacrificing one iota of religious truth, to accommodate his manner of teaching to men of all classes and nations; in like manner preachers of the gospel ought to be so educated that they shall be able to conform to the spirit of the age, and teach the *whole of gospel truth* in the way most likely to do good.

In the 19th Century, a mighty impulse has, assuredly, been given to the human intellect. There is a *march of mind*;—there is an energy;

a business-like character, belonging to the age in which we live, and distinguishing it from times gone by.

The energy of which I have spoken, is infused into every department of human opinion; and has communicated, as might have been expected, a corresponding vigor of action. If it is so in any part of the church; it is equally so, in the world; if the watchword of "the sacramental host" is "onward," the enemy has caught the same spirit, and all the leagued and disciplined legions of the prince of darkness shout back "Onward!"

The present age, moreover, is characterized, not only by vigor of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill, and satisfy the mind. Military, political, civil affairs are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circumstances is felt on the mass of christendom's population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these move-

ments, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that ministerial character ought to be formed in reference to this condition of the world. In particular,

There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel. In the awakened state of christendom, when every thing is tuned to a high key, the dull and dreary *monotones* of listlessness will produce only disgust and contempt. Every priest and Levite must take his jubilee-trumpet, and sound such notes of heavenly melody as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else which bears him on, through all his labors.

In the next place, preachers of the gospel must be trained for energetic action.—The enterprises of men of this age, in the various pursuits of life, are characterised by remarkable earnestness and decision. "Their driving is like the driving of Jehu the son of Nimsbi." In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—"What their hands find to do, they must do with their might." Otherwise, men will never believe that they are at all in ear-

nest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. "The harvest is great, and the laborers are few."—So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out, in the bitterness of their anguish, "the harvest is past; the summer is ended, and we are not saved." O! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honor and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.* The field of labor is the world. The movements of the church affect the interests of the human race. The plans proposed by Christian benevolence diffuse their influence through all christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour with the deepest interest take hold of a neighboring sabbath school; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world, behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that the *present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life: he must, in a peculiar and eminent degree, be ready to practise self denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labor, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. Now, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

There are two or three other par-

ticulars, which I wish to mention, and which I have reserved to this place, because they have a more or less special relation to ministerial character and preparation in the United States.

The Bible Society, in this country, will place the Bible in every family within our borders. The influence of sabbath schools—that best of all substitutes for pious parents—will be felt, to very great extent, by the children of this nation. Bible classes will ultimately be formed in all our churches. Now these institutions will exert a very powerful influence on the intellectual and moral character of our countrymen. The teachers of religion will have to minister to people improved and elevated by familiarity with the truths of the Bible. And they will be under the necessity of becoming sound interpreters of scripture, *able to prove its meaning*. This, I think, will be more the case in America, than in any other quarter of the world.

But again. This highly favored land is *peculiarly the land of Revivals*. The value of these gracious visitations of the Holy Spirit, is appreciated in most of our churches. But the manner of conducting them is not yet so understood, that farther discoveries are not to be made, and greater wisdom employed in their management. It has very often happened that young men, on going out to preach the gospel, have been instrumental in producing a powerful excitement; which they have known how to conduct not much better than a landsman knows how to steer a vessel in a storm. The result is, every thing soon goes down. There is, in the case now before us, most urgent need of much prudence, much knowledge of religion, intimate acquaintance with one's own heart, and clear discernment of the difference between true religion and its various counterfeits.

Farther: there is a peculiarity in the state of our country, which deserves far more attention than it

has ever received from the friends of religion. Our nation, with all its complicated and immense interests, *is governed by opinion*. It is this, which elects our rulers, and executes our laws. Every man is free, not only to have an opinion, but to maintain it to the best of his ability. Hence our countrymen evince remarkable independence of thought, and tenacity of sentiment. They stick to it, because it is their own. In religion, this freedom and independence are very observable. Among us there is no visible head of the church; no human authority, to which men are accustomed to bow. And the preachers of the gospel must go forth, prepared to deal with hearers, who are to be convinced before they can be persuaded; to encounter men, who are accustomed to put every thing they are required to believe to a severe test; and who are always ready to question whatever is delivered from the pulpit. This is particularly the case in many of the destitute parts of the country. There cannot be a greater mistake than is committed by those, who say that half educated men will answer well enough for the south and the west. In these regions, many, indeed, know little about religion; but they are, notwithstanding, very acute, quicksighted men; able at once to take the measure of a man's talents. And, you may rely on it, my dear sir, that an ordinary, every day sort of a preacher, will very speedily, among them, sink into neglect and contempt. *Send your best men to the destitute settlements:—by all means send THEM.*

Besides; as religion advances, and its friends take a higher stand, the spirit of opposition will be wider awake, and more fully determined. And there is coming on, in this country, a fearful conflict between those who are, and those who are not on the Lord's side. It will be a conflict of opinion. It may be something more, but no one can tell what. The strife will be severe. And all the resources of the advocate of re-

ligion, will be put in requisition. He will be tasked to the very uttermost of his power.

In a country like this, too, where religion is perfectly free; and where, humanly speaking, its success depends entirely on opinion, it is very certain that christianity can never rise higher in society, than the intellectual character of its teachers. If they are felt to be low and feeble men, of small furniture, and poor resources, they will keep religion down to their own level. But should they be master spirits, whose power is felt even by men of great and vigorous minds, religion will rise in society, and enlist the influence of those who form and regulate public opinion.

Again, in that country where religion is free, of all others, it is most necessary that its ministers should be thoroughly prepared for their work. Among us, there is nothing to regulate the religious principle, but the power of truth. And unless it is brought to bear, with all its energy, on the understandings, and consciences of the people, religion will degenerate into wild enthusiasm, and ultimately into dark, untameable fanaticism. Farewell, then, forever, to all the hopes of the patriot and the christian. A tornado, sweeping over the whole face of the country, could not do the work of desolation more completely.

These remarks, of the justness of which I am most fully persuaded, indicate the course of preparation to be pursued in this country, and in this age. But before I offer any particular observations on this subject, allow me to express my high gratification that the American Education Society has taken a high stand. It is this, which more than any thing else, commends that noble institution to the intelligent members and friends of the church. I do heartily rejoice in the belief that the Society will be firm—that they will not abate one jot nor tittle of their demands for thorough preparation in their beneficiaries. And I, for one, am free to

say, that, should they lower their standard, I care not how soon the Society runs down. There will be no need for it. Half formed and unformed men enough will always enter the ministry, without their aid.—In hope that you will pardon this overflow of zeal, on this interesting subject, I proceed to remark,

1. The present age requires a sound and thorough *intellectual education* for ministers of the gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and the West, it is thought that inferior qualifications will answer.—True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them.—They are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country “stop gap missionaries,” in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I believe, because the great body of the clergy consists of men no more able to teach than other farmers or mechanics. Forgive my recurrence to this particular topic; it is one of vital importance; connected with the well being of the church, and the moral influence of this great nation on the destinies of the world.

But I consider my general proposition as fully proved, by the facts already stated. In a country, and a world, where general education is continually extending; where science is making rapid progress among civilized nations; where the Bible is yet to be translated into a thousand

languages or dialects, and the lights of learning and civilization are to be sent through all the dark habitations of savage man, if any one can doubt whether the ministers of christianity ought to be thoroughly trained men, he is out of the reach of argument.

2. In all our schools of the prophets, *the standard of ministerial religion* must be set higher than it ever has been since the days of the apostles. All the exercises of the Seminary must be made to bear on the piety of the students. This is the more important, because young candidates for the ministry often bring with them from College, much of the *spirit of College*. And in this, as we all know, there is often a sad mixture of vanity, pride, selfishness, and self-dependance. The expulsion of this spirit, and the introduction, in its place, of the *spirit of the pulpit*, is a most important result of the discipline of theological institutions.

It has, indeed, been generally supposed, that the critical study of the Bible exerts a deadening influence on the piety of the student:—And I wish that facts did not seem to justify the opinion. I say *seem*—because I am confident that it need not, and ought not to be so. And I can easily conceive that the investigation of the genuine reading, and of the true meaning of the sacred Oracles, may be made the most valuable means, in the world, of “growth in grace, and in the knowledge of our Lord and Savior Jesus Christ.” Let a right method be steadily pursued, and we shall see the greatest adepts in biblical learning, becoming the most pious of men. For my own part, I cannot but have an unfavorable opinion of that candidate for the ministry, who can make progress in the study of the Bible, and no advances in holiness.—But however this may be, preachers must become more holy men. Education Societies, Theological Seminaries, Presbyteries and Associations, and the whole church must see to this thing. It must be understood and felt, that the world

and the church, and the Head of the church demand very high attainments in ministerial piety. The world will never be converted, without great sacrifices and mighty labors. And nothing is sufficient to bear men through them, but intense love to the Lord Jesus Christ.

3. Measures must be adopted to prepare ministers of the gospel for more *vigorous action* than the church has been accustomed to witness for centuries gone by.—The discipline to which I allude, is both *physical* and *moral*.

Thoroughly trained scholars, need not be feeble, broken down men, just prepared to go home from their places of education—and *die*.—They need not be *consumptive*, or *dyspeptic* or *hypochondriacal*. I am verily persuaded that by pursuing a wise course, by seeing to it that students *daily* take *sufficient exercise* in the *open air*, young preachers may be sent out from our Seminaries, with more learning than they usually acquire on the present system; and at the same time, able to endure hardness; to spend a day and a night in the deep; to bivouack in the wilderness, or perform any exploit of hardihood, which other men can perform.—In these days for laborious exertion, this is a subject of great importance, requiring the most serious consideration. It is mournful to think how many valuable men have been cut down, just in the beginning of their usefulness. The church can ill afford to bear such losses.

But mere physical strength is not all. We want *minds trained for action*. By this I mean, minds accustomed to consider what human nature is, and how it is influenced; to lay plans for the accomplishment of important purposes; and to devise means for their execution.—In a word, we want a training for the *business of the profession*. In the great matter of promoting religion, there has never yet been employed half as much common sense, as the case calls for. The children of this world are wiser in their generation than the children

of light. In every other profession this sort of training to business is made a primary object. But preachers of the gospel are mostly taught nothing but book learning. They have to do with minds and hearts; to find access to the inner man, to go to the very sources of human action;—and in preparing them to do this work, they are made to study chiefly, old books, written by men in states of Society, far different from ours.

I have lately examined with considerable care, the history of some of the most successful preachers the church has ever been blessed with. They had indeed ardent feelings, devoted piety, and indefatigable industry; but to these high qualifications they added much knowledge of human nature, and a great portion of common sense. Under its guidance, they took care not to increase the difficulties arising from man's native opposition to the gospel, by giving needless offence; they noticed and seized on thousands of little circumstances, by which human beings are actuated, and took advantage of them in their efforts to promote religion. The conduct of the apostle Paul is a remarkable instance in point: and I could easily refer you to a living preacher, who furnishes a noble example of the same kind. To these things, under the Holy Spirit, is in a great degree to be attributed, the surpassing success of these highly favored men.

4. To the several particulars mentioned above, I must add one more. The state of the church and the world *requires more attention to the Bible*, than has usually been given, in a course of theological education. This remark may appear surprising to some; harsh and offensive to others. Of its truth and importance I have the fullest conviction. In all our preaching, there is too little scripture. We rely too much on our own reasoning, or on the authority of man, to establish the propositions, which we derive from texts of scripture; and take too little pains to

prove to the people the meaning of the Bible. Too many *religious orations*, and too little sound, clear *exposition* is heard from the pulpit. We thus save labor, but lose influence in our preaching.

It is the authority of the Lord of conscience, which alone lays on men the weight of irresistible obligation.

The expectations and wishes of those, who by domestic discipline, sabbath schools, and Bible classes, have been made familiar with the scriptures are not met and answered by this mode of preaching.

It renders it necessary that pastors should spend more time in preparing new sermons, than in this age of action, can well be allowed for this purpose. If they must preach several times every week—must pay visits to families and to the sick—and bear their part in conducting the benevolent enterprises of the day, they must have more than human resources to be able to prepare for their people in sufficient numbers, an interesting and profitable variety of orations on theological topics, derived from texts of Scripture. But if their study of the Bible has been so thorough, as to enable them to catch the particular shade of meaning belonging to every text as it stands in scripture, and make it give its cast and coloring to a sermon founded on it, they may without difficulty find an inexhaustible supply of subjects, with all the endless variety of scriptural illustration; and thus do this part of their work to the satisfaction and profit of their people, while the other parts shall not be left undone.

But there is another view of this subject, which deserves most serious attention.—When the statements of the Bible were received as *ultimate facts*, and christians made no attempts to explain things, which Christ has not explained, the Church enjoyed internal peace. But as soon as the pride of human nature showed itself in constructing systems, wherewith to prove the Bible, and show *how* things are, then controversy began;—and

it has continued ever since. Ages and centuries of theological contention have passed away, and controversy still agitates the church, and exhausts that strength, which ought to be expended in converting sinners. — How is the peace of the church to be restored, and its divisions healed? We must wait, it is said, until the millennium, before these happy events can be brought to pass. But how is the millennium to be produced? Certainly by the instrumentality of christians. — Of christians too much divided, and too jealous to co-operate in this work? Can it then be the intention of the great Head of the church, that the present divisions and sects, with all their peculiarities and party feelings should be perpetuated; and the world become the theatre of Christian contention? Assuredly not. These divisions must be healed, and the whole influence of the church be brought to bear on the *whole* world, before the day of glory will be ushered in. The true interpretation of the Bible, and the carrying of its meaning to the heart, seem to be the only measures by which this great event can be accomplished. Throughout all christendom, then, the state of the people calls for religious teachers able to expound the scriptures, and prove their true meaning. And the millions of the heathen world are put off, and the time for them to receive the blessings seems to be deferred, until christians shall be prepared to deliver an uniform testimony in behalf of their religion. The divisions, jealousies, and contentions of christians are keeping back the day of millennial triumph! How important then it is, that candidates for the ministry should universally and chiefly learn to interpret the Bible by means of common, established principles of exegesis?

This thorough study and sound exposition of the Bible seem to be necessary to enable the preacher to accomplish the most important point of all—to bring the tone of feeling, the

purpose and conduct of the church up to the standard of the gospel. But this cannot be done without infusing into them the entire spirit of the gospel. To be prepared for effecting this, the preachers of religion must themselves so study the scriptures, as to have the full meaning enter their minds, and bear on their consciences. Instead of framing systems according to the ever varying dogmas of human philosophy, and making the wisdom of man control the declarations of inspiration, they must study the Bible, so as to enter into the very thoughts and feelings of prophets and apostles, when they wrote as they were moved by the Holy Spirit.

In this way, the words of eternal truth may be made to bear with all their force on the church; and every christian, holding forth the word of life, will, by his conduct, answer the question, what is religion; and cause his daily course to point out to an erring world the way to Heaven.— So may it soon be!

I am, Rev. and Dear Sir,
most truly yours,

JOHN H. RICE.

Union The. Sem. April, 1829.

NOTICES OF PUBLICATIONS.

Introductory Lecture, delivered in the theological Seminary, Princeton, N. J. Nov. 7, 1828. By Charles Hodge, Prof. of Oriental and Biblical Literature.

This Lecture was delivered to the students of the Seminary, with which the author is connected, soon after his return from a residence on the continent of Europe. We have been so much gratified and instructed by a perusal of the Lecture, that we cannot forbear to make some brief extracts, especially as they will fall within one of the prominent objects of this number of the Register—the communication of facts on the subject of education.

Prof. Hodge remarks that one of the most obvious lessons, which an American Christian is taught by a residence in Europe, is the *great importance of civil and religious liberty*. On the momentous question whether the churches in this country can supply our rapidly increasing popula-

tion with the blessings of the Gospel, the author remarks :

"Two centuries have elapsed since the first persecuted settlers of New-England set their feet upon these shores, to rear a church in all the liberty wherewith Christ has made us free. The population of that section of the country has increased from a few individuals to eighteen hundred thousand, and there is now one minister to every thousand souls; a proportion greater than in some of the oldest countries of Europe; and there is doubtless, no equal population upon earth to whom the gospel is administered with greater fidelity and purity. The same may be said of our own church, and of various sections of our country and denominations of Christians. In estimating the success of this experiment, there are two important circumstances which should be taken into account. The one is the rapid increase of our population. The American churches have had to supply the means of religious instruction, not merely to the regular and natural increase of their number, but to keep pace with a population which doubles itself in twenty-five years. The other circumstance is, that in many parts of our country, the population is so sparse, that to bring the ordinances of religion within the convenient reach of every family, would require one minister to every few hundred individuals. Taking these circumstances into consideration, I think that it may safely be asserted, that quite as much has been accomplished towards supplying the people with religious instruction, as in countries where this duty rests upon their governments, and quite as much as would have been accomplished by any church establishment; and to unspeakably better purpose. Still, the experiment is but in progress, and the eyes of the friends of religion, and of religious liberty, are watching its advance with the most intense anxiety. Every effort made by the free churches in America, to supply the gospel to their destitute brethren, fills their hearts with joy. Nor are they alone in the interest which they take in the state of things in this country. Those who differ from them in opinion on this subject, are watching us too, and often appeal to what they deem the failure of the experiment, in America, of a church standing without the aid of government. The accounts so often published among us, of extensive regions destitute of the means of grace, are produced as evidence of this failure. The amount of good really accomplished, and the greatness of the task imposed on the American churches, they cannot appreciate, and are thus un-

fortunately led to argue, from our experience, against the expediency of releasing the struggling church, in their own country But let us, brethren, awake to the full interest and importance of the task to which God has called us. If the sad tale be to be told, in every Christian country, and at every Christian fire-side, (for the interest taken in this subject is well nigh universal,) that the American church has fallen, that the grand experiment has failed, let it not be in consequence of the remissness of the present generation. Our fathers have effected much in this work, and have left the rapidly increasing task to us; and a more sacred duty, a duty more vitally involving the interests and honour of religion, cannot be conceived, than that of supplying the ordinances of the gospel to the rapidly increasing population of our country, without being brought to the sad necessity of resigning liberty for life. For we may rest assured that, if the state support the church, she will govern it. Then, farewell to the purest glory of this Western Hemisphere. America will have failed of her destiny, and left her grand vocation unaccomplished".

Under the second general head—the *training of youth in knowledge and religion*, the following instructive, and to us, surprising statements are made in regard to the great advance of common school education in Prussia.

"And first, the schools are divided into three classes; the higher schools or gymnasia, designed for men intended for one of the learned professions; the schools for merchants and higher order of mechanics; and those for the peasantry. Teachers for all these are regularly educated for their business. Those intended for the gymnasia, after having spent seven or eight years in one of these institutions, proceed to the university, where they remain from three to five years, attending the lectures on the branches in which they are to become teachers. Having completed this course, they are subjected to a rigorous examination, which, if they satisfactorily sustain, they are eligible to the office of instructors in the higher schools, commencing with the lower classes and rising according to merit. Those who are designed for the second class of schools, have an entirely different training; for this purpose, there is in each of the provinces at least one large seminary. In these institutions the future teachers are instructed, not only in the branches they are themselves to teach, but also in the

art of teaching; the whole object being to prepare and discipline them for their work. It is not until they have completed this course, and have sustained an examination by the proper authorities, that they are allowed to enter upon their duties as instructors. For the preparation of teachers of country schools, for which such a thorough course of discipline is not considered necessary, there are smaller institutions, several in each province, all under the direction of government. These teachers are also examined as to their moral and mental qualifications, before they are allowed to enter even on the lowest grade of elementary instruction. With respect to the mode by which the schools are supported, it must be remarked that it is different in different cases. The gymnasia, as they are designed for the higher classes of the people, are either supported by their own funds, (for some of them are very extensive establishments, which have been in operation for centuries; the one in Nordhausen being, I think, 300 years old) or by the usual tuition fees. The lower schools are supported by tax, where there is no adequate provision already existing; very much as in Massachusetts. The whole country is divided into districts, and the property in each district is assessed for the support of its school. This is the simplest and most efficacious plan. The schools are then not only free, but every parent is required under pain of fine or imprisonment to send his children. This law extends to the Jews, Protestants, and Catholics. If the Jews in any one place be sufficiently numerous, and have property enough, they have schools of their own. If this be not the case, they must send their children to those of the Christians. The Catholics have their own seminaries for the preparation of teachers, and their own schools supported in the same manner, and under the same regulations with those of the Protestants.

As to the course of instruction pursued in these several institutions, my time will allow me to say very little. In the gymnasia, there is a very thorough course, in the ancient languages, in several of the modern tongues, in mathematics, geography, history, &c. The leading features of the system pursued, are, having a great number of teachers, generally in the proportion of one to every ten or fifteen students; and combining constancy with variety of occupation. During most days of the week, the pupils have from seven to eight exercises, on as many subjects, passing from one teacher to another. It is in these institutions that the German literature lay the foundation of their future eminence. The course is from five to eight

years. In schools of the second class, the ancient languages are omitted, but most of the other branches are attended to. In those of the third class, only the elementary branches, reading, writing, and arithmetic are taught. In all these schools, music is a regular matter of instruction. But the most interesting feature of this whole system, is, that religion is as regularly and as systematically taught as any other subject. Each class of schools has its regular text-books on this subject; and in all, the history and leading principles, both in doctrines and morals, of the scriptures, are inculcated. The nature of this instruction, depends of course, very much on the individual character of the man to whom it is committed, and it is too often the case, that it embraces little more than the leading facts, and moral principles of the Bible; still even this is of immense advantage.

It would be interesting and instructive, did our time permit, to compare in detail the plan now described, with those adopted in different parts of our own country. We should find, I think, with regard to thoroughness of instruction in the higher schools, to the means taken to prepare suitable teachers, and the plan adopted for the support of the schools and securing regular attendance on the part of the children, that we have much to learn from the experience of older countries. As this is a subject which is so intimately connected with the best interests of men, it demands the attention of all the friends of knowledge and religion.

There is one point suggested by what has been said, worthy of particular consideration. Is it not possible in this country, to have the Christian religion taught in the common schools?

Unless some plan can be adopted of introducing religious instruction into the common schools, we must consent to see a large portion of our population growing up in ignorance of the first principles of moral and religious truth. For if this matter be left entirely to parents or pastors, it can be but imperfectly attended to. There will always be a large number of the people, who belong to no denomination, and come under the care of none. There is said to be 70,000 of such persons, in the single city of New-York; and we need not go many miles from our village to find individuals who hardly know that there is a God. What the result will be, of thus neglecting the moral education of the people, it requires no prophetic spirit to foretell. If public virtue be necessary to the existence of free institutions; if reason and experience teach, that religious knowledge and culture are essential

to virtue; to leave the people destitute of this knowledge and this culture, is to secure the destruction of our civil liberty. Experience has shown, that a free government cannot exist, where the mass of the population is ignorant and immoral, and the term of its continuance among us is fixed to the period, when the uneducated and vicious shall constitute the majority of the people. It is enough to contrast the degradation of men who have had no moral instruction in their youth, with the character of those who have been brought up under the influence of the gospel, to have the heart filled with zeal for the extension of the blessings of religious education, even if this world were the only theatre of man's existence. But when we consider that these men, whom we thus desert to ignorance of God and his word, are forming their character for eternity, the importance of this subject is seen and felt to be infinite.

The success which in other countries has attended the efforts to render religious education universal, should encourage us to make the attempt here. So thoroughly is the system, just detailed, carried through in Prussia, that I never met a poor boy selling matches in the streets, (and I made several experiments of the kind), who could not answer any common question, on the historical parts of the Old and New Testaments. And one of the school commissioners of Halle, (a town containing twenty-four or twenty-six thousand inhabitants,) told me that a recent investigation led to the discovery of only fifty or sixty children who had hitherto neglected to attend the schools. Do not let us calmly sit still, therefore, and suppose that nothing can be done. If we cannot introduce religious instruction at once, into all the schools in our country, nor throughout a whole state, we may at least, endeavor to effect the object, in our own immediate neighborhoods."

MISCELLANEOUS.

SPIRIT OF BRAINERD.

"I withdrew, to my usual place of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in all

things. Thirsting desires, and insatiable longings, possessed my soul after *perfect holiness*. God was so precious to my soul, that the world, with all its enjoyments, was infinitely vile. I had no more value for the favor of men than for pebbles. The LORD was my ALL, and that he over-ruled all, greatly delighted me. I think that my faith and dependence on God, scarce ever rose so high. I saw him such a Fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for indwelling corruption, and I *mourned like a dove*. I felt that all my unhappiness arose from my being a *sinner*. With resignation, I could bid welcome to all *other* trials; but *sin* hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner*; though I did not in the least doubt of God's love. O that God would *purge away my dross, and take away my sin*, and make me ten times refined!"



We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no,—farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Savior; that whether living or dying, I may be thine.

Journal of Henry Martyn.

Usefulness. On the day of his death, in his eightieth year, Eliot, the apostle to the Indians, was found teaching the alphabet to an Indian child at his bed side. Why not rest from your labors now? said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough to teach this poor child his alphabet."

TABLE I. STATISTICS OF THE THEOLOGICAL SEMINARIES IN THE UNITED STATES,

Containing the name or title; Location; Denomination; Date of going into operation; whole number educated; finished the course in 1828; number of students in 1829; number aided by Seminary funds; number aided by Education Societies; volumes in Seminary Libraries; vols. in the socia. Libraries of the students; names of the Professors; and titles of the Departments.

Name or Title	Location	Denomination	Com. of op.	No. of e- u- cat.	Left in 1828	Students in 1829.				Aided by Sem. funds	Aided Soc.	Vol. in Sem. Lib.	Vol. in Soc. Libr.	Names of the Professors, and titles of the Departments.
						3 y.	2 yr.	1 yr.	Tot.					
Bangor Theolog. Sem.	Bangor, Me.	Congregational	1816	51	5		6			12				John Smith, D. D. Theol. and Past. Duties. George E. Adams, Bibl. Crit. and Sac. Rhet.
Andover Theol. Sem.	Andover, Ms.	Congregational	1808	444	20	36	41	60	137	51	6000	2340		E. Porter, D. D. Pres. Prof. Sac. Rhet. L. Woods, D. D. Chr. Theol. M. Stuart, Sac. Lit. — Ecc. Hist.
Newton Theol. Institu.	Newton, Ms.	Baptist	1825	7	1	4	9	8	21					Irish Chase, Bibl. The. Henry J. Ripley, Bibl. Lit. and Past. Duties
Theological School	Cambridge, Ms.	Unitarian	1810		5	9	8	9	26					H. Ware, D. D. Div. S. Willard, Heb. and Orient. Lan. A. Norton, Sac. Lit. H. Ware, jr. Sac. Rhet.
The. Dep. of Yale Col.	New Haven, Ct.	Congregational	1822	42	18	14	16	18	48			600		N. W. Taylor, D. D. Didact. The. J. W. Gibbs, Sac. Lit. E. T. Fitch, Comp. Sermon. C. A. Goodrich, Oratory.
Gen. The. Sem. Prot. Epis. Ch. in U. S.	N. York City	Prot. Epis.	1813	123	6	7	12	8	27		3600			J. H. Hobart, D. D. Past. Th. Pul. Elo. S. H. Turner, D. D. Bib. Lit. B. Wilson, D. D. Syst. Div. B. T. Onderdonk, D. D. Ch. Polity. C. C. Moore, Orient. and Gr. Lit.
Theol. Sem. of Auburn	Auburn, N. J.	Presbyterian	1821	106	11	16	27	23	66	21	3500			J. Richards, D. D. Ch. The. M. L. R. Perrine, DD. Ecc. Hist. and Ch. Gov. Henry Mills, Bib. Crit.
Hamilton Lat. & Th. Inst.	Hamilton, N. Y.	Baptist	1820	20	11				15		1260			N. Keadrick, D. D. Th. and Ment. Phil. D. Hascall, Nat. Phil. & Sac. Rhet. S. S. Whitman, Bibl. Lit. B. Sears, Lang. E. Hazellus, D. D. Syst. Th. Ch. Hist. Past. Theol. G. R. Miller, Jew. and Ch. Ant. Heb. Lang.
Hartwick Theol. Sem.	Hartwick, N. Y.	Evan. Luth.	1816	13	1	2	1	6	9		900	300		P. Milledoller, D. D. Did. and Pol. Th. J. DeWitt, D. D. Bibl. Lit. J. S. Cannon, D. D. Ec. Hist. Ch. Gov. & Past. Th. A. Alexander, D. D. Did. and Pol. Th. S. Miller, D. D. Ec. Hist. and Ch. Gov. O. Hodge, Orient. and Bibl. Lit.
Th. Sem. Ref. Dutch Ch.	New Brunswick N. J.	Ref. Dutch Ch.	1784	147	3	6	9	6	21		1500			S. S. Schmucker, Ch. Th. & pro tem. of other Branches.
The. Sem. Pres. Ch. U. S.	Princeton, N. J.	Presbyterian	1812	470	15	24	41	48	113	28	6000	450		Lewis Mayer
Sem. Gen. Syn. Evan. Luth. Ch. in U. S.	Gettysburg, Pa.	Evan. Luth.	1826	6					23	3	6000	30		J. J. Janeway, D. D. Did. and Pol. Theol.
Th. Sem. Ger. Ref. Ch.	Carlisle, Pen.	Ger. Ref. Ch.	1825	7		4			4	6				Ruel Keith, D. D. Syst. Div. E. R. Lippitt, Sac. Lit.
Westn. Theol. Sem.	Alleghany-town, Pa.	Presbyterian	1828	60		19	5	24	7					J. H. Rice, D. D. Ch. Th. H. P. Goodrich, Orient. Lan.
The. Sem. of Virginia	Alexandria, Va.	Episcopal	1823	11	5	10	6	12	28	5	2000			I. Anderson, D. D. Did. & Pol. Th. W. Eagleton, Sa. Lit.
Union Theol. Seminary	Pt. Ed. Co., Va.	Presbyterian	1824	11					27	11	4000			J. M. Peck, Ch. Theol.
South. & West. Th. Sem.	Maryville, Tenn.	Presbyterian	1821	22	2						1200			
Rock spring Th. School	Illinois	Presbyterian	1827											
				1529	103	128	199	203	599	140	151	35960	3720	

TABLE II.

RESIDENCES OF STUDENTS AT THE VARIOUS THEOLOGICAL SEMINARIES
IN THE UNITED STATES.

Name of Seminary.	Maine.	N. Hamp.	Vermont.	Mass.	R. Island	Conn.	N. York.	N. Jersey.	Penn.	Maryld.	Del.	Virginia.	D. C.	N. Car.	S. Car.	Georgia.	Alabama	Mississip.	Tenn.	Kent'cky	Ohio.	Indiana.	Mich. T.	For. Co.	
Bangor	2		4	2		3			3												1			4	
Andover	13	28	18	27		6	6								2	1								1	
Newton		3	2	7	1	3	1														2				
Cambridge									1																
New Haven			1	7		34	1																		
New York Prot. Epis.															1										
Hartwick							8		1																
Hamilton			11	4	2	5	20	1	1							1									
Auburn		3	5	16		5	31	1	3					1	3	1	1	1	3	4	3		5	2	
Princeton			4	10		6	25	7	28	7	2	6		1											
Evan. Lutheran									13	4				1	1										
Prot. Epis. Alexandria			3	1			1		3	1		1	2	1											
Union, Prince Edward		1		1					2			8		9	1		1		13	4	5				
Southern and Western						1	1		1			2													
	15	35	48	76	3	63	94	9	55	12	2	17	2	13	8	4	2	1	16	8	11	1	1	5	9

TABLE III.

Showing the times of the Anniversaries or Commencements; the Public Examinations; and the vacations or recesses, at the Theological Seminaries.

NAMES.	ANNIVERSARIES.	EXAMINATIONS.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Bangor	Fourth Weds. in Sept.	At the close of each term.	Five weeks from Anniversary.	Five w'ks from last Wed. in Apr.	
Andover	Thur. af. 2d Wed Sept.	At the close of each term.	Six weeks from Anniversary.	6 w. fr. Thur. aft. 3d Wed. April.	
Cambridge	In July.	In April.			
New Haven	Frid. after examination.	Last w'k June, Wed. and Thurs.	Six weeks from 2d Wed. in Sept.	Two weeks from 2d Wed. in Jan.	Four w'ks fr. Tues. bef. 2d Wed.
Prot. Epis. N. Y.	Third Weds. in August.	From Friday pre. to com. day.	From Com. till 1st Mon. in Oct.	Recess of few days at Christmas.	Recess of a few days at Easter.
Auburn	Wed. af. 1st Tues. June.	Last weeks in May and Nov.	4 w. fr. Wed. pre. 1st Thurs. May.	8 w. fr. Thur. suc. 3d Wed. Aug.	
Hamilton	Last Tues. in August.	Last Tuesd. in Aug.	Second week in June.	Second week in Sept.	
Hartwick	Third Weds. of July.		Fr. 3d Wed. Ap. to 3d Mon. May.	Fr. last Wed. Au. to 1st Mon. Jan.	Twelve weeks from Dec. 1st.
Dutch Reformed			From Com. to Sept. 15.	From Dec. 21, to Jan. 7.	From April 7 to May 1st.
Princeton		Last w'k in Sept.; 2d week May.	Six weeks from middle of May.	Six weeks from last of Sept.	Two weeks at Md. Winter.
Ger. Ref.		2 Wed. Apr. Wed. pre. 1st Sun. sep.	Five weeks from 2d Wed. in Apr.	5 w. fr. Wed. pre. last Sun. Sept.	Recess 1 w'k at Christ. and 1st w.
Evans. Luth.	Wed. bef. 3d Thur. May.	Immediately preceding vacation.	Immediately after commencement.	Begins on last Wed. of Sept.	[May.
Western Theol.					
Epis. Va.		Second Weds. in May.	Fr. 2d Wed. July to 2d Wed. Oct.	Six weeks beginning October.	
Union Pr. Edward		Two examinations.	Six weeks beginning May.	From 15th of Sept. to 1st. Nov.	
South. & West.	Fifteenth of Sept.	Last of March and 15th Sept.	Month of April.	Months of Aug. and Sept.	
Rock Spring			From Christmas to Jan. 1st.		

TABLE IV.

COLLEGES WHERE THE STUDENTS NOW IN THE SEMINARIES WERE EDUCATED.

	Wa.C.	B. C.	D. C.	U. V.	M. C.	W. C.	A. C.	H. U.	B. U.	W. C.	Ch.	Y. C.	C. C.	U. C.	H. C.	G. C.	R. C.	N. H.	U. P.	J. C.	D. C.	W. C.	Pa.	Co. C.	H. S.	W. C.	Va.	U. N.	U. G.	N. C.	Tenn.	K. C.	U. N.	C. C.	O. U.	M. U.	F. C.				
Bangor		12	39	2	13	4	25	4	2			10	7	6																								1			
Andover			1				4		6					1																								1			
Newton	1	1						2	2																																
Cambridge																																									
New Haven		2	1	1	1	1						35	3	2	1					1																					
Prot. Episc., N. Y.											3																														
Hartwick																																									
Auburn												6	11	11	7				1																						
Princeton									2			3																													
Western																																									
Evan. Luth.																																									
Prot. Epis. Alex.																																									
Union			1						1																																
South. and West.																																									
	1	15	42	3	22	31	43	27	13	3	54	3	22	26	7	3	9	2	19	11	2	3	4	7	5	1	3	1	1	1	5	1	3	1	1	5	1	3			

STATISTICS OF COLLEGES IN THE UNITED STATES.

OBTAINED BY SPECIAL CORRESPONDENCE FROM AUTHENTIC SOURCES, APRIL, 1829.

TABLE I.

Containing the proper title of each college ; the place of its location ; the name of the President or Provost ; the number of academic instructors ; the whole number of alumni ; the number of alumni living ; the number of graduates at the last commencement ; the present number of undergraduates in the respective classes ; the number of professors of religion in each college ; the number of indigent students assisted by College funds, and by Education Societies ; number of medical students connected with the Institution ; number of law students thus connected ; number of volumes in the college libraries, and in the social libraries of the students.

NAME.	LOCATION.	when foun- ded.	PRESIDENT OR PROVOST.	No. ac'e Inst.	whole no A- lumni	alum- ni liv- ing.	No. alum- inis.	No. min. liv.	Undergrad. 1828-9.					Stud. Prof. relig.	Stu ass. Cfu.	Stud ass. E.So.	Med Stud	Law Stud	Vol. Coll. Libr.	Vols. Stu- dents.	
									Grad. in 1828.	Se.	Ju.	So.	Fr.								Tot.
Waterville	Me.	1820	Rev. Jer. Chaplin, D. D.	5	53	39	16	14	12	5	13	6	—	11	—	—	—	—	1700	500	
Bowdoin	Brunswick Me.	1794	Rev. Wm. Allen D. D.	7	345	313	33	30	20	29	21	22	35	107	27	40	10	96	8000	4300	
Dartmouth	Hanover N. H.	1769	Rev. Nathan Lord D. D.	8	1577	1230	527	369	41	32	31	32	33	128	36	17	13	90	3500	3000	
Middlebury	Vt.	1800	Rev. Joshua Bates D. D.	5	476	429	204	186	18	19	16	19	27	81	37	18	—	—	1646	2322	
Vermont U.	Burlington Vt.	1791	Rev. James Marsh	5	175	—	—	—	4	7	5	11	10	33	17	12	40	—	1500	1000	
Williams	Williamstown Ms.	1793	Rev. E. D. Griffin D. D.	7	673	565	203	180	18	20	28	28	16	92	33	27	11	100	2100	1660	
Amherst	Amherst Ms.	1821	Rev. Heman Humphrey D. D.	9	138	134	30	29	40	40	47	72	12	214	130	61	40	84	2300	3140	
Harvard U.	Cambridge Ms.	1638	Hon. Josiah Quincy LL. D.	15	5489	2153	1377	1055	52	60	47	69	74	254	40	40	—	6	30,000	4600	
Brown U.	Providence R. I.	1764	Rev. Francis Wayland D. D.	6	1134	744	—	—	25	22	23	19	32	98	16	8	5	—	6000	5750	
Washington	Hartford Ct.	1826	Rt. Rev. Thos. C. Brownell D. D.	9	25	23	—	—	15	19	21	14	9	74	11	6	—	—	5000	1200	
Yale	New Haven Ct.	1700	Rev. J. Day D. D. LL. D.	16	4230	2340	1004	504	82	79	74	37	84	324	70	56	13	6	20	8500	6500
Columbia	New York City	1754	Rev. William Harris, D. D.	8	830	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Union	Schenectady N. Y.	1794	Rev. E. Nott D. D. LL. D.	9	1120	1085	228	215	69	92	69	34	28	223	45	29	8	—	5000	8000	

	Hamilton	Clinton, N. Y.	1812	Rev. H. Davis, D. D.	1812	160	145	20	16	14	3	10	4	3	26	1	1	390	580
Geneva	Geneva, N. Y.	1825	Rev. P. Milledoller, D. D.	1770	13	12	4	4	3	20	23	14	6	63	11			8000	4000
Rutgers	N. Brunswick, N. J.	1746	Rev. J. Carnahan, D. D.	1755	1330	1200	387		11	28	32	31	27	9	99	40	3	6	1700
Nassau Hall	Princeton, N. J.	1746	Rev. Wm. H. De Lancey, D. D.	1802	4	287	271	126	117	22	34	24	14	62	12	4	1	2000	5000
U. Pennsylv.	Philadelphia, Pa.	1783	Rev. M. Brown, D. D.	1806	3	143	133	26	24	8	11	8	12	31				400	525
Jefferson	Canonsburg, Pa.	1820	Rev. Wm. Neill, D. D.	1820	4	39	39	5	5	9	10	14	17	41				400	525
Dickinson	Washington, Pa.	1815	Dr. R. Bruce, Prin.	1815															
Washington	Pittsburg, Pa.	1815	Rev. Henry B. Bascom	1805	2	10	10											7000	
Western U.	Meadville, Pa.	1805	Rev. Timothy Aiden	1821	13													10000	
Madison	Baltimore, Md.	1814	Rev. E. Damphoux, D. D.	1814	6													3000	1000
Alleghany	Washington, D. C.	1814	Rev. Stephen Chapin, D. D.	1814	8	538										3		8000	
St. Mary's	Charlottesville, Va.	1691	Hon. J. Madison, Rector	1691	7														
Columbian	Prince Edward Co.	1812	Rev. J. Cushing	1812	9	380	370	9	9	17	7	10	6	23	2		7	3400	600
Hamp. Sid.	Williamsburg, Va.	1791	Rev. G. A. Baxter, D. D.	1791	9	434	400	11	10	13	18	27	19	54				700	1500
Wm. & Mar.	Lexington, Va.	1802	Rev. J. Caldwell, D. D.	1802	8	14	10	3	2	6	6	8	10	18	42	3	9	1000	
Washington	Chapel Hill	1785	Thomas Cooper, M. D.	1785	6	210	182	11	11	28	21	32	19	33	105	29	5	2000	1820
Univer. N. C.	Columbia	1785	Rev. M. Waddell, D. D.	1785	7	56				16	17	17	30	54					
Univer. S. C.	Charleston, S. C.	1806	Rev. Philip Lindsley, D. D.	1806	2					3	8	4	4	5	21	5		340	200
Charleston	Athens, Ga.	1822	Rev. Charles Coffin, D. D.	1822											82	28	6	1500	400
Uni. Ga. or Fr. C.	Nashville, Tenn.	1794	Rev. Martin Ruter	1794	4	41	39	11	11	10	12	7	22	19	60	18	10	3500	
U. Nashville	Knoxville, Tenn.	1802	Rev. Henry Hoss	1802	3					9	13	11	21	45				1842	908
E. Tennessee	Augusta, Ky.	1824	Rev. R. G. Wilson, D. D.	1824															
Augusta	Greenville, Tenn.	1828	Rev. R. H. Bishop, D. D.	1828															
Greenville C.	Athens, Ohio		Rev. Alva Woods, D. D.																
Uni. Ohio	Oxford, Ohio																		
Miami Uni.	Lexington, Ky.																		
Transylv. U.	Hudson, Ohio																		
Wst. Res. C.	Bloomington, Ind.																		
Bloomington C.																			

GRAND TOTAL—Colleges 43
 Instructors in 32 colleges 217
 Whole No. Alumni in 28 coll. 20,520
 Alumni living in 23 coll. 11,866
 Alumni ministers of 20 coll. 4235
 Ministers living of 19 coll. 2814

Graduates in 30 coll. in 1823 652
 Undergrad. in 33 coll. 1928--9 }
 Seniors 670. Juniors 646. } 2809
 Soph. 660. Freshmen 532. }
 Stud. Prof. Religion in 22 coll. 587
 Stud. ass. by coll. funds in 15 coll. 321

Stud. assist. by Ed. Soc. in 14 coll. 148
 Medical students in 7 coll. 590
 Law stud. in 3 coll. 33
 Volumes in 30 coll. Libraries 128,118
 Vols. in 25 students Libraries 66,730

TABLE III.

Showing the time of Commencement in the various Colleges in the United States; the Number of Vacations; and the time of their occurrence.

COLLEGES.	TIME OF COMMENCEMENT.	No. vac.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Waterville	Last Wed. in Aug.	3	Four weeks from Com.	Eight weeks from the last Wed. Dec.	Two weeks from last Wed. May.
Bowdoin	First Wed. of Sept.	3	Three weeks from Com.	8 w'ks from Fri. af. 3d Wed. in Dec.	Two w'ks fr. Fri. af. 3d Wed. May.
Dartmouth	Wed. pre. last Wed. in Aug.	3	Four weeks from Com.	Six and half w'ks from last Wed. Dec.	2 & h'f w'ks fr. thut. next pre. 1st wed. [in May.
University of Ver.	First Wed. of Aug.	2	Four weeks from Com.	8 weeks from 1st Wed. in Jan.	Two weeks from 3d Wed. May.
Middlebury	Third Wed. in August	3	Four weeks from Com.	Seven w'ks from 1st Wed. in Jan.	Three weeks from 3d Wed. in May.
Williams	First. Wed. in Sept.	3	Four weeks from Com.	Six weeks from 4th Wed. in Dec.	Three weeks from 2d Wed. in May.
Amherst	Fourth Wed. of Aug.	3	Four weeks from Com.	Six weeks from 1st Wed. in April.	Six weeks next pre. Com.
Harvard University.	Last Wed. in Aug.	3	Two weeks Wed. pre. 25th Dec.	Two weeks from last Fri. in Dec.	Three weeks from 2d Fri. in May.
Brown University	First Wed. in Sept.	3	Four weeks from Com.	Six weeks.	Three weeks.
Washington, Ct.	First Wed. in Aug.	3	Six weeks.	Two weeks from 2d Wed. Jan.	Four weeks from 1st Wed. in May.
Yale	Second Wed. in Sept.	3	From Com. to first Mon. in Oct.	Three or four w'ks from mid. Dec.	Three w'ks from about 1st of April.
Columbia	First Tuesday in Aug.	1	Seven weeks from Com.	Three weeks from 2d Wed. in Jan.	Four weeks from 2d Wed. in May.
Union	Fourth Wed. in July	3	Six weeks from Com.	Two w'ks at Christmas and New Year	Three weeks from about 10th April.
Hamilton	Fourth Wed. in Aug.	3	Five weeks from Com.	From Dec. 21, to Jan. 7.	From April 7 to May 1.
Geneva	First Wed. in Aug.	3	From July 15, to Sept. 15.	4 w'ks from Thurs. af. 3d Thurs. Apr.	From Aug. 1, to Sept. 14.
Rutgers	Third Wed. in July.	2	Six weeks from Com.	From Apr. 16, to Apr. 30, inc.	
University Penn.	Last day of July, day pre., if Sunday.	3	Four weeks from first Mon. Oct.	Four weeks 1st Mon. in May.	
Jefferson	Last Thurs. in Sept.	2	Five weeks in Sept. and Oct.	Month of May.	
Dickinson	Fourth Wed. of Sept.	2	Month of Oct.	Not determined.	
Washington	Last Thurs. in Sept.	2	Months of July and Aug.	From 2d Wed. June to 2d Wed. July.	
West. University	First of July.	1	Six weeks from Com.	Month of May.	
Alleghany	First Wed. in July.	3	From Com. to 2d Wed. in Jan.	From 3d Wed. Oct. to 3d Wed. Nov.	
Columbian	Fourth Wed. in December.	2	From July 20, to Sept. 1.	Four weeks from Dec. 15th.	
University of Va.	No commencement.	1	From Com. to last Mon. Oct.	Month of December.	
Wm. and Mary	Fourth of July.	1	Month of Oct.	Fr. Wed. bef. 2 Mon. Nov. till Jan. 1st.	Also each Saturday in term time.
Hamden Sidney	Fourth Wed. in Sept.	2	From Com. to 3d Wed. in May.	From April 1st to Apr. 15th.	
Washington, Va.	Third Wed. in April.	2	Six weeks from Com.		
Chapel Hill	Fourth Thurs. in June.	2	From July 15 to Oct. 15.		
University S. C.	About Dec. 15.	1	Three weeks in April.		
Charleston	Last Tues. in October.	2	One week from Com.		
University Ga.	First Wed. in Aug.	3	Five and a half weeks in Spring.		
Univer. Nashville	First Wed. in Oct.	2	Four weeks from 1st Thurs. April.		
Knoxville	First Thurs. in Oct.	2	Six weeks from Com.		
Augusta, Ky.	First Wed. in Aug.	2	From mid. July, to 1st Oct.		
Centre		1			
Tennessee					
Miami, Ohio	Last Wed. in Sept.	2	From Com. to 1st Mond. in Nov.		
Athens, Ohio	Wed. fol. 3d Tues. in Sept.	2	From Com. to 1st. Wed. in Nov.		

VIEW OF THE COURSE OF STUDY

PURSUED IN VARIOUS COLLEGES IN THE UNITED STATES, TOGETHER WITH THE PREPARATORY STUDIES, ETC.

We are able to present but an imperfect view of this subject at the present time, not having received recent returns from many of the Colleges. We shall hope to present a full, and accurate statement another year.

PREPARATORY STUDIES.

BOWDOIN	{ Geography, Arithmetic, Cicero's Select Orations, Four Gospels, Jacob's Greek Reader, Sallust; also required to write Latin Grammatically.
DARTMOUTH	{ English, Latin, and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Sallust; Four Gospels; Jacob's Greek Reader, or an equivalent; Arithmetic, Geography, Algebra to the end of Simple Equations; Rhetoric; History U. S.
MIDDLEBURY	{ Latin and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Greek Testament, Graeca Minora or Greek Reader; Ancient and Modern Geography; Arithmetic.
WILLIAMS	{ Arithmetic; Geography; English, Latin, and Greek Grammars; Virgil, Cicero's Select Orations; Caesar's Comm.; Gr. Test.; Graeca Min. or Gr. Reader.
AMHERST	{ Cicero; Clark's Introduction; Virgil; Sallust; Greek Reader; Four Gospels; Geography; English Grammar; Arithmetic; Algebra to the end of Simple Equations.
HARVARD UN.	{ Latin and Greek Grammars, including Prosody; Greek Reader; Four Gospels; Virgil; Sallust; Cicero's Select Orations; Arithmetic; Algebra to the end of Simple Equations; Geography.
BROWN UN.	{ Geography; Arithmetic; English, Latin, and Greek Grammars; Colburn's Algebra as far as Quadratic Equations; Four Gospels; Greek Reader; Caesar's Commentaries; Virgil; Cicero's Select Orations.
WASHINGTON	{ Eng. Gram. Geog., and Arith.; Caesar or Sallust; Cicero; Virgil; Gr. Reader; Gospels of Luke, John; and Acts of the Apostles; Latin and Greek Gram. &c.
YALE	{ Cicero's select Orations, Clark's introduction, Virgil, Sallust, Greek Testament, Graeca Minora, Adams' Latin Grammar, Goodrich's Greek Grammar, Latin Prosody, Arithmetic, English Grammar, Geography, Gr. Read. sub. for Min. & Epis. in Gr. Test.
COLUMBIA	{ Eng., Lat., & Gr. Gram. & Pros.; Geog., Caesar; Arith., Cic. against Cataline, &c.; eight books Aeneid; Sal.; Gosp. of John & Luke; Gr. Reader; first 3 books Hom. Il.; 3 Xen. Cyrop.
UNION	{ Rigg's Lat. Gram., Farrand's Lat. Course, Selectae, Eutropius, Clark's Introd., Corn. Nepos, Caesar's Comm. Virgil, Cicero's Orations, Gr. Gram. and Test; Greek Int. and Gr. Minora; Arith., Eng. Gram., and Geog.
HAMILTON	{ Virgil, Cicero's Select Orations, Four Gospels, Prose part of Gr. Minora, or instead of it, the Gr. Read., Clark's Introd., Arith.
GENEVA	{ Classical Course, Lat., Gr., & Eng. Gram., Mair's Int. Caesar's Comm., Buc. & Aen. of Virg. Cic. Four evang. first half of Gr. Read. Prose part of Gr. Min. Eng. Course, Gram., Arith., Hist. Rhet., Composition, Reading, Spelling, and Writing.

RUTGERS COL. Arith., Four books Caesar's Com., Sal., Four Cic. Orat. against Cataline, 6 books En. Four Evan., Gr. Min., Mair's Introd.
 U. PENNSYLV. Virg., Sal., Hor. Odes., Lucian's Dial., Xen. Cyrop., Gr. Min., Eng. Gram., Arith., and Geog.
 DICKINSON COL. Lat., and Gr. Gram., Geog., Arith., Four first books An. Orat. against Cataline, Four Evang., and Gr. Min.
 CHARLESTON, S.C. *Class. Department*, 5th Class. Read., Spell., Writ., Arith., Geog., Lat. Gram., Lat. Reader, Phædrus.
 UNIV. NASHVILLE Lat., Gr., and Eng. Gram., Mair's Int., Arith., Geog., Virgil, Cicero, Gr. Test. and Min., Caesar.
 TRANSYLVANIA U. Arith., Eng., Lat. and Gr. Gram., Geog., Cicero, Virgil, Sallust or Caesar; Four Gospels; Gr. Reader.

FRESHMAN STUDIES.

BOWDOIN { *First term*, Gr. Maj.; Livy; Lacroix's Arith.; Alg.; Rom. Ant. *Second term*, Grae. Maj.; Livy; Alg.; Rom. Ant. *Third term*, Grae. Maj.; Legendre's Geom.; Logic, Excerpt. Latin.
 DARTMOUTH. { *First Term*, Livy; Rom. Ant.; Gr. Maj.; *Second Term*, Hom. in Gr. Maj.; Hor.; Rom. Ant.; Porter's Anal.; *Third term*, Hesiod; in Gr. Maj.; Hor.; Arith. reviewed, Algebra.
 MIDDLEBURY { *First Term*, Sallust; Cicero's offices; Eng. Gram.; Porter's Anal.; Arith. Review; Alg.; Gr. Maj. *2d term*, Gr. Maj., Cic. Ami. and Sen., Alg., Jam., Rhet. and Livy. *3d Term*, Gr. Maj., Livy., Alg., Priestly on Hist.
 WILLIAMS { *First Term*, Livy; Gr. Maj., Neilson's Gr.; Rom. Ant. *2d Term*, Livy; En. Gr. Web. Arith.; Gr. Maj., Day's Alg., Geog. *3d Term*, Hor.; Alg.; Geog., Gr. Maj.
 AMHERST { *1st term*, *Class. C.* Livy, Gr. Maj., Rom. Ant.; *Par. Cour.* Fr. and Span. Gram.; Voltaire's Charles xii. Col. Esp. Phil. of Arith. *2d Term*, Livy, Gr. Maj. *Par. Course*. Ch. xii.; Col. Espan.; Henriade, Bk. Keep. *3d Term*, Euc., Gr. Maj., Hor. *Par. Course*, Geom. de Legen.; Hen.; Cartas Marruecas. *In both courses 1st and 2d terms* Alg. & Porter's Anal.; *3d term* Phil. Eng. Gr.
 BROWN UNI. { *First term*, Alg.; Livy; Pros. and Lat. Comp., Gr. Maj. *2d term*, Alg., Tac., Gr. Maj. *3d term*, Plane Geom. Tac., Gr. Maj. *1st term*, Livy; Rom. Ant.; Lat. Comp.; Gr. Maj., Gr. Ant.; French. *2d term*, Hor., Lat. Comp.; Gr. Maj., Gr. Comp. Hist. *3d Term*, Gr. Maj. Gr. Comp., Alg.
 WASHINGTON { *1st Term*, Livy; Rom. Ant., Arith.; Alg., Gr. Maj. *2d Term*, Livy; Gr. Maj.; Alg. *3d Term*, Hor.; Hom. II., Rob. ed.; Euc. Livy; Hor.; Cic. Orat.; Gr. Maj.; Lat. Comp.; Rom. Ant.; An. Geog.
 YALE { *1st Term*, Cic. de Off. amicis, &c.; Hor.; Lat. Pros. Gr. Maj., *2d Term*, Xen. Cyr.; Hor., Rom. Ant., Livy. *3d Term*, Sal.; Gr. Maj., Xen. de Oratore.
 COLUMBIA { I. Livy; Gr. Maj., Rom. Ant.; Eng. Gr. II. Livy; Gr. Maj.; Arith. Reviewed; Book Keeping. III. Livy; Gr. Maj., Jamieson's Rhet.; Geog.
 UNION { *Class. C.* Virgil's Georgics; Poet. part of Min. or last half of Gr. Reader; Geog.; Lat. and Gr. Prosody; Livy; Arith. review. ed. Eng. Gr.; Sal.; Ant., Gr. Maj., Gr. Test.
 HAMILTON { I. Horace; Pros.; Rom. Ant.; Gr. Maj.; Neil. Gr. Ex.; Pros.; Arith., Geog., Gram., Comp. &c. II. Hor., Rom. Ant., Gr. Maj., Gr. Ant., Gr. Ex., Alg., &c. III. Cic., Gr. Maj., Gr. Ex., Alg., Geog., &c.
 GENEVA { Arith., Alg., Euc., Hor.; Epic.; Gr. Maj. and Ex.; Cic. Orat.; Gram., Ant., &c.
 RUTGERS { I. Arith., Alg., Ovid Metam., Xen. Cyrop., Gram., Reading; Comp. &c. II. Sal., Hom. II., Alg., Geog. &c.
 UN. PENN. Virg., Hor., Cic. Sel. Ora.; Gram.; Rom. Ant., Gr. Gram.
 DICKINSON
 JEFFERSON

ST. MARY'S { *First Yr*, Lat. Gram. and Hist. Sac.; French Gram. & Read., En. Gr., & Read. Geog., & Wri. 2d Year, Hist. Sac., His. Rom. French Gram., Ex.; and Fontaine's Fables; En. Gr., Arith., Geog. and Writing.
 CHARLESTON *Class. Dep.* Lat. Gr.; Selectae, Caesar, Turner's Ex., Cic. Orat., Arith., Writ., Geog., Chronology, &c.
 TRANS. UNIVER. Lat. and Gr. Lang., Arith., Alg., Geom., Hist., Eng. ~~Gr.~~, Porter's Anal.
 MIAMI UNIV. En. Gr., and Pros.; Mair's Int., Caesar; Virgil; Mineralogy, Arith., Alg., Geog., Penmanship.
 BLOOMINGTON IA. Cic. Orat., Virg.; Gr. Maj., Rom. Ant., En. Gr., Geog., Alg., Geom., Eng. and Lat. Composition.

SOPHOMORE STUDIES.

BOWDOIN I. *term*, Gr. Maj., Ex. Lat., Alg., Trig., Geom. II. Gr. Maj., Hor., Cam. Math., Geom. III. Gr. Maj., Hor., Math., Rhet., Gram.
 DARTMOUTH I. Gr. Maj., Cic. de Orat., Geom., His. II. Gr. Maj., Hist., Ex. Lat., Day's Math. III. Day's Math., Geom., Ex. Lat. Rhet. Log.
 MIDDLEBURY I. Hor. Geom., Geog. II. Hor. Gr. Maj. Day's Math. III. Gr. Maj. Tac., Log. Day's Math., Paley's Eviden.
 WILLIAMS I. Rhet., Gram., Hor., Geom., Geog., Rhet. II. Log., Geom., Day's Math., Rhet., Gr. Test. III. Hist., Gr. Maj., Cic. de Orat.
 AMHERST { *I. Class. Course*, Geom., Hor., Gr. Maj. *Par. Course*, Geom., de Legen., Fr. Lang., *In Common*. Rhet. II. *Class.* C. Cic. de
 Off., Gr. Maj., *Par. C.* Cal., Fr. Lang. Span. Lan. Nav. & Mil. Tactics. *In Com.* Day's Math., Log. Geog., III. *Class.* C. Cic. de
 de Orat. Gr. Maj. *Par. C.* Fr. Lan., Span. Lang., Prac. Math., Drawing. *In Com.* Day's Math., Dutton's Math., Geog.
 BROWN I. Geom., Hor., Gr. Maj., II. Trig., Hor. or Juv., Rhet. III. Conic Sect., Gr. Maj., Log.
 WASHINGTON { I. Ter., Lat. Com., Iliad, Gr. verse, Alg., Geom. II. Cic. de Orat., Lat. Comp., Gr. Maj., Gr. Comp., Geom. III. Gr. Maj. Gr.
 Comp., Rhet., Day's Math.
 YALE I. Hor., Gr. Maj., Geom. II. Hor. Gr. Maj., Day's Math. III. Gr. Maj., Cic. de Orat. de Off., &c. Day's Math., Dut. Math., Rhet.
 UNION { I. *Class.* C. Tac., Gr. Maj., Log. *Scien.* C. Hist., Arith., Log. II. *Class.* C. Alg., Gr. Maj., Tac. *Scien.* C. Alg., Nat. Theol.,
 Nat. Hist. III. *Class.* C. Rhet., Geom., Gr. Maj. *Scien.* C. Rhet., Geom., Fr. or Span. Lan.
 HAMILTON I. Hor. Gr. Maj., Gr. Ex., Alg., Geom., Gr. Maj., Gr. Ex. Alg., Geom., III. Hor. Hom. II., Geom., Day's Math.
 GENEVA *En. C.* Ge., Rh., Alg., Men., Draw., Eng. Gr., Fr. Lan. *Class.* C. Hor., Gr. Maj., Al., Gr. Ex., Rhet., Ge., Men., Sp. Pros., Gr. Tes.
 RUTGERS { I. Virg. Buc. et. Geog., Gr. Maj., Geom., Rhet. II. Virg. Geog., Gr. Maj., An. Geog., Geom., Rhet. III. Hor. Gr. Maj.,
 Day's Math., Rhet.
 UNIV. PENN. { Alg. and Geom., Appl. of Alg. to Geom., Trigon., Surv., Mens., Sph. Geom. and Trig., Cic. de Or. and de Off., Terence, Hor.,
 Gr. Maj., Iliad, Lat. and Gr. Exer., Mineral. and Geol., Nat. Phil., Hist., Geog., Rhet.
 DICKINSON I. Geom., Eneid, Gr. Maj., Geog. II. Geom., Alg., Ter. or Livy., Gr. Maj., Hist., Chron. Gr. and Rom. Antiq.
 JEFFERSON Gr. Test., Gr. Min. and Maj., Iliad, An. Geog.
 ST. MARY'S { *3d year*; Historia Romana, Phaed., Fr. Gram. and Ex., Recueil Choisi., Eng. Gram. and Ex., Arithm., Geog. 4th year, Nepos.
 Justin, Caes., Curt., Ov., Virg., Lat. Pros., Gr. Gram., Aesop., Hierocles, French Ex., Telemaque, Rousseau, Eng. Gr., Alg.
 CHARLESTON *Class. Dep.* Virg., Lat. Pros., Gr. Gram., Gr. Reader, Sall., Cic. de Sen. et de Am., Chron., Geog.
 TRANSYLVANIA Lat. and Gr. Lang., Book-keeping, Trigon. &c., Logic, Fr. Lang. or Hebrew, or Calculus, at option.
 MIAMI UNIV. { I. Gr. Antiq., Hor., Gr. Maj., Cic. de Orat., Longinus, Camb. Math., Book-keeping. II. Gr. Maj., Cic. Orations, et de Off.,
 Camb. Math.
 INDIANA Cic. de Orat., Hor., Rhet. Gram., Geog., Logic, Rhet., Gr. Maj., Gr. Antiq., Hist., Hutton's Math.

JUNIOR STUDIES.

BOWDOIN	{ I. Gr. Maj., Exc. Latina, Hor., Appl. of Alg. to Geom., Camb. Mechanics, Fr. Lang. II. Calculus, Nat. Phil., Intel. Phil., Fr. Lang. III. Calculus., Camb. Mechanics, Gr. Maj., Hor., Mor. and Polit. Phil.
DARTMOUTH	{ I. Gr. Maj., Tacitus, Dutton's Math., Chemistry. II. Gr. Maj., Nat. Phil. and Astron., Nat. Theol. III. Gr. Maj., Nat. Phil. and Astron., Nat. Theol., Mor. and Polit. Phil.
MIDDLEBURY	{ I. Gr. Maj., Tacitus., Dutton's Math., Nat. Phil., Chemistry. II. Gr. Maj., Cic. de Orat., Nat. Phil., Chem. III. Gr. Maj., Cic. de Orat., Astron., Fluxions, Nat. Theol., Mineralogy.
AMHERST	{ I. Class. C. Gr. Maj. Par. C. Phil. of Hist., Politics of An. Greece. In Com. Dutton's Math., Chem., Hist. II. Class. C. Gr. Maj., Tacitus. Par. C. Architecture, Civil Engin'g, Hist. of Lit. In Com. Phil. of Nat. Hist. with appl. to Nat. Theol., Nat. Phil., Chem. III. Class. C. Gr. Maj., Tacit. Par. C. Appl. of Sci. to Arts, Ferg. on Civ. Soc. In Com. Nat. Phil., Geol., Botany.
WILLIAMS	{ I. Gr. Maj., Day's Math., Chem., Nat. Phil. II. Exc. Latina, Paley's Evid., Analyt. Geom., and Conic Sec., Nat. Phil., Chem. III. Exc. Lat., Gr. Maj. Nat. Phil., Paley's Evid., Fluxions.
BROWN	{ I. Topogr., Cic. de Orat., Nat. Theol. and Phil. of Nat. Hist. II. Calcul., Iliad, Rhet. III. Elem. of Crit., Am. Const., Nat. Phil. I. Gr. Maj., Gr. Comp., Day's Math., Con. Sect. Sph. Geo. and Trig. or Mod. Lang. II. Tacitus, Lat. Comp., Chem., Fluxions, or Mod. Lang. III. Mor. Phil., Min. and Geol., Nat. Phil., Bot. and Nat. Hist.
WASHINGTON	{ I. Cic. de Orat., Tacitus, Gr. Maj., Nat. Phil. II. Tacitus, Gr. Maj., Nat. Phil. III. Astron., Logic, Hist., Fluxions, Gr. Maj. Heb. Fr. or Span. at option.
YALE	{ I. Class. C. Rhet., Day's Math., Gr. Maj. Scient. C. Rhet., Geom., Alg. II. Class. C. Cic. de Orat., Nat. Phil., Con. Sec. Sci. C. Trigo., Nat. Phil., Geom. III. Class. C. Polit. Econ., Gr. Maj., Nat. Phil. Sci. C. Analyt. Geom., Nat. Phil., Fr. or Span.
UNION	{ I. Cic. de Orat., Gr. Maj., Day's Math., Webber's Math. II. Cic. de Orat., Tacitus, Chem., Webber's Math., Day's Math., Nat. Phil. III. Tacitus, Gr. Maj., Hist., Nat. Phil.
HAMILTON	{ Gr. Maj., Tacit., Trigon., Con. Sec., Aug. de Civ. Dei., Logic, Cic. de Off., Math., Mor. Phil., Paley's Evid., Iliad, Calculus. I. Livy, Gr. Maj., Day's Math., Con. Sec., Fluxions, Rhet. II. Horace, Gr. Maj., Conics and Spherics, Flux., Rhet., Mor. and Intel. Phil. III. Cic. de Orat., Gr. Maj., Nat. Phil., Mor. and Intel. Phil., Rhet.
GENEVA	{ Persp. Geog., Alg., Analyt. Geom., Calculus, Juvenal, Persius, Livy, Gr. Maj., Nat. Phil., Chem., Logic, Gen. Gram., Mor. Phil.
RUTGERS	{ I. Trigon., Mens., Surv., Nav., Con. Sec., Quint., Virg. Georg., Gr. Maj., Gr. and Lat. Comp., Rhet., Logic. II. Fluxions, Mechanics, Hor., Demosth., Gr. and Lat. Comp., Mor. Phil.
UNIV. PENN.	{ Geom. Mens., Trig., Surv., Alg., Flux., Geog., Nat. Phil. Astron., Chem., Lat. and Gr. Lang.
DICKINSON	{ 5th year, Livy, Sall., Cic., Ov., Virg., Gr. Gram., Lucian, Xen., Fr. Comp., L'art Poétique, La Henriade, Geom., Span. Lang., Geog. 6th year, Cicero, Liv. Tacit., Suet., Paternulus, Quint., Hor., Juvenal, Pers., Lucan, Lucr., Sen., Ter., Xen., Isoc., Hesiod., Theoc., Bion., Trig., Con. Sec., Calculus., Mechanics, Span. Lang., Geog.
JEFFERSON	{ Virg. Georg., Hor., Gr. Maj., Iliad, Livy, Arith., Chronol., Geog.
ST. MARY'S	{ Lat. and Gr. Lang., Nat. Phil., Rhet., Nat. Hist., Intel. Phil.
CHARLESTON	{ I. Gr. Maj., Cic. de Nat. Deorum, Juvenal, Con. Sec., Fluxions, Geog., Rhet. II. Hebrew, Gr. Maj., Virg., Lat. and Gr. Transl., Comp., Nat. Phil., Hist.
MIAMI	

SENIOR STUDIES.

BOWDOIN	{ I. Astron., Math., Nat. Theol., Paley's Evid., Burlemaqui. II. Chem., Polit. Econ., Butler's Anal. III. Nat. Hist., Mineralogy, Butler's Anal.
DARTMOUTH	{ I. Locke's Essays, Butler's Anal., Stewart's Phil. II. Stewart's Phil., Cic. de Off., Gr. Test., Edwards on the Will., Polit. Econ., Paley's Evid. III. Federalist.
MIDDLEBURY	{ I. Rhet., Mor. Phil., Vattel, Locke. II. Stewart's Phil., Brown's Phil., Butler's Anal. III. Brown's Phil., Butler's Anal.
AMHERST	{ I. Brown's Phil., Stewart's Phil., Paley's Evid. Anat. II. <i>Class. C.</i> Heb. or Gr. at option. <i>Par. C.</i> Mod. Lang. or Math. at option.
WILLIAMS	{ <i>In Com.</i> Phil. of Rhet., Polit. Econ. III. Butler's Anal., Mor. Phil.
BROWN	{ I. Phil. of Rhet., Stewart's Phil. II. Anat., Nat. Theol., Leslie on Deism., Moral Phil., III. Polit. Phil., Vattel.
WASHINGTON	{ I. Nat. Phil., Intel. Phil., Mor. Phil., Evid. of Chr'y. II. Astr., Chem., Polit. Econ. III. Heb. or Fr. Lang., Pol. Econ., Nat. Phil.
YALE	{ I. Elem. of Crit., Logic, Polit. Econ., Nat. Phil. II. Gr. or Lat. Lang. and Comp., Elem. of Crit., Stewart's Phil. III. Appl. of Sci. to Arts; Vattel, Am. Const. Nat. Theol., Paley's Evid., Butler's Anal.
UNION	{ I. Rhet., Nat. Theol., Stewart's Phil., Brown's Phil., Gr. and Lat. II. Paley's Mor. Phil., do. Evid., Gr. and Lat. III. Pol. Econ. Astron., Mor. Phil., Elem. of Crit. <i>Sci. C.</i> Calculus, Nat. Phil., Elem. of Crit. II. <i>Class. C.</i>
HAMILTON	{ Astron., Mor. Phil., Elem. of Crit. III. <i>Class. C.</i> Hebrew. <i>Sci. C.</i> Anat. or Blackst. Physiol. or Kent's Lectures.
GENEVA	{ I. Rhet. Logic., Locke. II. Moral. Phil., Elem. of Crit., Stewart's Phil. III. Butler's Anal., Polit. Econ.
RUTGERS	{ Cic. de Orat., Stewart's Phil., Nat. Phil., Astron., Kames' Crit., Butler's Anal., Chem., Min. and Geol., Polit. Econ., Const. of U. S., Kent's Lect., Rutherford's Institutes, Juv., Persius.
UNIV. PENN.	{ I. Cic. de Orat., Hor. <i>Ar. Po.</i> , Longinus., Nat. Phil., Mor. Phil., Intel. Phil., Logic. II. Tacitus., Gr. Test., Nat. Phil., Evid. of Rev., Int. Phil., Hist. and Chronol. III. Tacitus., Gr. Test., Polit. Econ., Evid. of Rev., Hist. and Chron.
DICKINSON	{ Evid. of Nat. and Rev. Rel., Metaphys., Nat. & Pol. Law, Calculus, <i>Analyt. Dynamics</i> , Longinus., Astron., Nat. Phil., Chem.
JEFFERSON	{ I. Exp. Phil., Chem., Cic. de Off. et Nat. Deor., Longinus., Gr. and Lat. Comp., Univ. Gram., Intel. Phil., Evid. of Rev. II.
ST. MARY'S	{ Astr., Tacit., Hor. <i>Art. Po.</i> , Eurip. Medea, Soph. <i>Œd. Tyr.</i> , Gr. and Lat. Comp., Crit., Polit. Econ., Evid. of Rev., Mor. Phil.
CHARLESTON	{ Rhet., Logic, Stew. and Reid's Phil., Mor. Phil., Nat. Theol., Polit. Econ., Hist., Evid. of Christianity, Lat. and Gr.
TRANSYLVANIA	{ Mor. Phil., Nat. Phil., Plato, <i>Æsch.</i> , Demosth., Long., Theoph., Hom., Soph., Eurip., Rhet., Elocution.
MIAMI	{ Juv., Pers., Tacit., Cic. de Off., Gr. Maj., Chronol., Geog.
	{ Mor. Phil., Elem. of Crit., Astron., Chem., Const. of U. S., Polit. Econ., Gen. Law.
	{ I. Hebrew, Gr. Maj., Cic. de Senect., French, Lat. and Gr. Comp., Mor. and Int. Phil., Astron., Chem. II. Hebrew, Gr.
	{ Maj., French, Logic, Polit. Econ., Evid. of Rev., History.

NOTES

ON THE TABLES OF THE THEOLOGICAL SEMINARIES.

1. *Bangor*. We have received no return from this Seminary since the present year commenced. We learn from the Christian Mirror that a special effort is now making to raise a fund of \$50,000; \$12,000 for the support of the Professor of Bib. Lit.; \$12,000 for buildings; and the remainder for current expenses.

2. *Baptist Academical and Theological Institution at New Hampton, N. H.* The whole number of students in this Institution is 204. A course of theological instruction has been adopted during the last year. One half of the overseers and trustees are appointed by the Baptist convention of the state. Rev. B. F. Farnsworth, is Principal and Professor of Christian Theology. The Institution was first incorporated as an academy in 1821. It is represented as in a very flourishing condition.

3. *Andover*. The number of students at this Institution is greater than at any former period. The first year is devoted to Sacred Literature; the second to a course of Christian Theology; and the third to Sacred Rhetoric. Courses of lectures are given by the Professors in the respective departments. A weekly exercise is held, in which the subject of Pastoral Duties, among others, is discussed. The Professorship of Ecc. Hist. is vacant. Candidates for admission to the Seminary are now required to sustain an examination in Heb. Gram., and in the Hebrew Chrestomathy of Prof. Stuart, so far as the extracts from Genesis and Exodus extend.

The Athenaeum, or Reading Room, is a most valuable appendage of this Institution. Between seventy and eighty weekly, monthly, and quarterly papers are received, besides five or six of the ablest Reviews in the world. Most of them are furnished gratuitously by the Publishers. By means of this collection of papers, very valuable, general information is rapidly diffused among the students.

4. *Newton*. The regular course embraces three years, and is devoted to Bib. Lit.; Ecc. Hist., Bib. Theol., and Past. Duties. The Institution, though under the particular superintendence of the Baptist Denomination, is open to individuals of any Denominations, who possess the requisite religious and literary qualifications.

5. *New Haven*. The Professor of Theology delivers two courses of lectures—the first on mental and moral Philosophy and natural theology; the second on the doctrines of revealed theology. In the Department of Sacred Literature, about e-

qual attention is paid to Greek and Hebrew. Themes are also occasionally given out. The Professors of Divinity and Rhetoric also give Lectures. The students have access to the Lectures in College, and to the college Library, and Reading room. Previously to 1822, the President of the College, as Professor of Divinity, discharged the duties of teacher of Didactic Theology. The tuition in the Theological Department is entirely gratuitous. Most of the students board in the college commons, at an expense of from \$1,25 to \$1,37 1-2 per week.

6. *Episcopal Seminary, New York city*. Bishop Hobart attends to the composition of sermons, and gives instruction in the Pastoral duties, using selections on the subject from various authors. Dr. Turner instructs in the Old Testament History, using the English version, and the New Testament in Greek, with more or less reference to various commentators, Prieux's Connexions, Jahn's Introduction, and Archaeology, &c. Lectures on the criticism of the text are also given. Ernesti's Elements of Interpretation is used as a text book in this department. Prof. Wilson uses Pearson's exposition of the creed as a text book. Also the class study Burnet and Tomline on the 39 Articles; Jones on the Trinity; Horsley's Tracts; Magee on the Atonement; Lawrence's Bampton Lectures, &c. Prof. Onderdonk uses Potter on Church Government as a text book; Hooker's Ecclesiastical Polity, &c. Prof. Moore confines himself to Hebrew. The class read a portion of Genesis, Psalms, Isaiah, Job, &c.

Every Monday evening, a meeting of the students is held—a Professor presiding,—for practical, and critical purposes, alternately. The object of the first is the promotion of personal piety; at the other, two Dissertations are read, and freely criticised. A service is held in the chapel every sabbath.

7. *Baptist Seminary at Hamilton*. This Institution is both Literary and Theological, adapted exclusively to the education of those intended for the ministry. In the *Preparatory Department*, the common English Branches are taught—*The first year*, the text books are Porter's Analysis; Kaime's Elements of Criticism; Church History; Languages. *Second year*, Hebrew; Lowth's Lectures; Jahn's Archaeology; Ernesti; Camp. Prelim. Dissertations. *Third year*, Exegesis of Sac. Scrip., Horne's Introd., 1st vol.; Logic; Intellectual and Moral Philosophy. *Fourth year*, Systematic and Pastoral Theology, composition and delivery of Sermons. The whole No: of students is 66.

8. *Lutheran Seminary at Hartwick.* Connected with this Seminary is an Academical Department, where the students are instructed in the Latin, Greek, German and French Languages; Mathematics; Natural Philosophy; History, &c. The Divinity students receive their tuition gratis. A small fund is provided for paying the board of those who are very indigent.

9. *Auburn Theol. Seminary.* The course of study at this Seminary does not vary materially from that pursued at Andover, except that a separate course on Polemics is given, in the Senior year. Lectures are occasionally delivered on subjects connected with Biblical Science, and also on the leading topics embraced in the Didactic course.

10. *Seminary of the Dutch Reformed Church at New Brunswick, N. J.* This Seminary went into operation in 1784 by the appointment of John H. Livingston D. D. as professor of Theology. Rev. Drs Derick Romeyn, and Solomon Frøeligh were afterwards associated with him. In 1810, the Seminary was removed from New York to New Brunswick. The text Book used by the Professor of Theology is Mark's Medulla.

11. *Princeton Theol. Seminary.* *First Year,* Original Languages of the Scriptures; Sacred Chronology and Geography; Biblical and Profane history connected; Jewish Antiquities and Exegetical Theology. *Second Year,* Bibl. Crit., Did. Theol., Eccl. History and Hebrew Lang. con. *Third Year,* Bib. Theol., Polemic Theol., Eccles. Hist., Church Government, Composition and delivery of Sermons; Pastoral Care.

12. *German Ref. Sem. at Carlisle.* A course of Lectures in Bibl. Theol. is delivered to the Students who understand the English Language. The German students use Mursinna's Dogmatik as a text book, with the reading of other suitable works. There are Exegetical exercises on some books of the Old and New Testaments, both critical and practical. No regular course has yet been pursued in Bib. Crit. Eccles. Hist. is a part of the course with Mosheim as a text book, Pastoral Theology is taught in oral Lectures, on Paul's Epistles to Timothy and Titus. In Moral Philosophy Paley is used. In the Evidences, Paley and Alexander. The students write Essays regularly. The plan for raising \$10,000 for a Professorship is nearly completed.

13. *Evang. Luth. Sem. at Gettysburg.* The studies of the *first year* are Greek, and Hebrew philology; Sac. Geog. and Chronol. Bib. and Prof. Hist. connected,

and Bib. Ant., Horne's Int., Jahn's Archæol., Prideaux, Winer, Stuart, &c. are used. A Manuscript Gram. prepared by Prof. Schmucker, and containing the most recent improvement in Hebrew, is also used. A course of Exegetical Lectures on the N. T. is also given. The studies of the *second year* are Philosophy of the Mind; Nat. Theol., Evidences of Christ. Bib. Crit., Hermeneutics; Bib. Theol.; Prac. Divin., and Eccles. Hist. The text books are Locke, Reed, Stewart, Brown; also, Paley's Nat. Theol.; Mosheim; Schmucker's translation of Storr and Flatt, Ernesti; with a series of Lectures, &c. The studies of the *third year* are Bib. Theol., Lectures on systematic and controversial Theol. con.; with a series of Lectures on the Church Government adopted by the Lutheran Church; also Composition and delivery of sermons; and Past. Theol. in a series of Lectures. An effort is now making to establish a Professorship of Bib. and Orient. Lit., which it is hoped will succeed.

14. *Union Theol. Seminary.* The prevailing features in the plan of education are the cultivation of practical religion; critical study; and the discipline of the mind. *Course of study first year.* Hebrew, 35 Chap. of Genesis and 50 Psalms; Greek Gospels, Jahn's Archæology, Alexander on the Canon, Evidences of Christianity, Weekly Lectures on Bib. Crit., Lit., &c. *Second year,* Hebrew, remainder of Psalms, and Isaiah. Greek, Epistles, Nat. Theol., Bib. Theol., essays by students and lectures by Professors. *Third year,* Hebrew, Job; Greek, Epistles. Theol. connected with analysis of faith. Hist. of the religion and Polity of the Church, with Lectures by the Professor. The text books in Church Hist. are Mosheim, Milner, Echhard, &c. At each recitation on the Scriptures, the students, in order, present a short analysis of a sermon, or a lecture on some text. This analysis is subject to the remarks of the Professor. The study and practice of Rhetoric and elocution is rendered somewhat peculiar, from the fact that the Southern portion of the Church demands extempore preaching. The Students have a semi-monthly Philological Society; A Society of Inquiry on missions, &c.

15. *Southern and Western Theol. Sem.* The course of studies embraces the following—Greek Test., Hebrew Bible; Eccles. Hist., Ch. Gov., Jewish Antiquities; Sac. Chronol., Bib. Crit., Hermen., Did. and Pol. Theol., Comp. and delivery of sermons, &c.

Notes on College Statistics.

General Note. From failures in our re-

turns we are unable to present a complete view of the state of our colleges. In regard to Waterville college we were obliged to copy from the returns in 1827-8.—Hamilton, 1826-7.—Columbia, 1827-8. Nassau Hall, 1827-8. About one half of the colleges, South and West of Pennsylvania must be considered as having made some advance from our statements copied from the returns, which were made one year since. The general result however will not be materially affected.

It will be observed that the aggregate number of undergraduates is larger than the sum of the four classes. This is accounted for, as several of the Colleges do not make any division in their number of students corresponding to classes.

The whole number of Colleges mentioned in our list is 43. Probably the whole number is not far from 50.

Bowdoin. Medical school. The first Medical graduation, 3 persons 1821. Total graduates, 163, deceased 9. The library of this school consists of 2500 vols. of modern and valuable works. It is said to be the best in N. E. The expenses of the library are moderate. This, together with the anatomical preparations render this school attracting to students in Medicine.

Dartmouth. Its permanent funds are small, and while its literary advantages have enabled it to hold an honorable rank among the Colleges of our land, its accommodations for students have hitherto been inadequate. But during the past year the old buildings have been much improved, and in the course of the present season, two new brick edifices will be completed for the accommodation of students, Libraries, apparatus, &c.

The Trustees are making an effort to raise a fund of \$50,000 for this institution before the next commencement. It is hoped that the numerous alumni of Dartmouth will each lend his aid, and that the christian public will not withhold its charities from a college which has borne its full share in advancing the cause of religion and human happiness.

Middlebury College. Considerable progress has been made in preparing a mechanic's shop for the use of the students. The funds of this College are small, depending entirely upon private munificence. Among its most liberal Benefactors were the late Hon. G. C. Painter, who bequeathed \$13,000; Gen. Arad Hunt, who gave between 5 and 6000 acres of wild land, which is beginning to be leased; and Jos. Burr, Esq. who gave \$12,500. There is a small Society connected with the College, which have funds to a small

amount, which are loaned without interest to indigent students—there is also a charitable society in town, which furnish aid in clothing, &c.

Williams. A very commodious chapel has recently been erected, furnishing recitation rooms, room for Libraries, &c.

Amherst. The Bible, in the English translation, is now one of the regular studies of the classes, though it is not mentioned in the statement printed with the last Catalogue. A large part of the present senior class are engaged in the study of the Hebrew in conformity with the plan recommended by Prof. Stuart, in the present No. of the Register.

Harvard. We have not stated the course of study at this University, with the exception of the preparatory studies, as we understand that some changes are to be soon made.

Yale College. A Gymnasium and wood yard furnish means of exercise to the students. About \$400 per annum are earned by indigent students in preparing wood for the fire. The seventeen Instructors of this Institution, named in the list, are exclusive of three medical, and two law professors.

University of Pennsylvania. There has recently been a reorganization of the Collegiate department of this University. It is now represented as in a very flourishing condition.

Dickinson. This College receives \$3000 per annum for 7 years, from the state, beginning with 1826.

Jefferson. The general fund, given by the State, and by individuals, amounts to \$9000; and a fund by legacy, for the support of pious young men intended for the ministry, amounts to \$6000. About 50 graduates of this Institution are now studying theology, who, with the number stated in the table, as ministers, show that almost two thirds of the alumni have devoted themselves to theology. This Institution has been in a remarkable manner the child of Providence. It has grown up gradually out of the first grammar school erected west of the mountains. It has enjoyed several times the special influences of God's Spirit.

William and Mary. This Institution is in a flourishing condition. The number in the Scientific Department is 67, and in the classical 36. The productive funds of the College amount to about \$120,000, a sum not sufficient for its full endowment.

Charleston College. This College is not organized by the usual division of four classes. It is adapted to the wants of the city. The College is divided into an En-

glish, Classical, and Scientific department. Over each of these is placed an experienced Preceptor, with assistants. This plan is found very successful. One advantage is that boys are taken at an early age and trained in a uniform manner, till they receive their degrees. A very handsome and commodious edifice has recently been erected for various public objects. Elias Horry, Esq. gave \$10,000, last year, in aid of a Professorship of Moral and Political Philosophy. The faculty and students have access to the Charleston city library amounting to 12,000 volumes. In our view of the studies, we have only presented those of the Classical Department, not being able to make an arrangement to introduce them all.

Greenville, Tenn. This College owns no land, except a very small lot on which the College buildings stand. Its funds are about \$5600. The College has hitherto been under the necessity of conducting students through the preparatory studies, owing to the existing state of academies in the region. This College is entirely indebted to private bounty for its existence.

Augusta College. This Institution is in Bracken Co. Ky. on the Ohio river. It was first established in 1822, as an academy. Its first commencement as a College will be held in August next. Connected with the College is an academic Department, conducted by three Instructors. The tuition in College is \$15 per ann.; in the academy \$12. The income from the funds is equal to the current expenses. The college edifice is 3 stories in height, 80 ft. by 40, and finished with great neatness. The College is represented as in a very flourishing condition.

Ohio University. This Institution is supported by lands leased, and by tuition fees. The lands yield annually \$2500 or 3000.

Medical Schools.

The principal medical schools in the United States are at Brunswick, Me.; Hanover, N. H.; Castleton, Vt.; Boston and Pittsfield, Ms.; Providence, R. I.; New Haven, Ct.; at Fairfield and New York city, N. Y.; at New Brunswick, N. J.; at Philadelphia and Canonsburg, Pa.; at Baltimore, Md.; at Washington, D. C.; one in N. Carolina; one in S. Carolina; at Cincinnati, Ohio, and at Lexington, Ky. About 20 in all—The whole number of students is not far from 1300.

Law Schools.

The principal Law schools are at Cambridge and Northampton, Ms.; Litchfield

and New Haven, Ct.; Philadelphia, Pa. Williamsburg, Va. Charleston, S. C. &c. The number of students in law is probably about 1200.

Academies in New England.

We intend to give a more full account of the Academies, at least in New England and New York, in our next year's April No. than we are able to do at present.

At the time of the separation of Massachusetts and Maine, the No. of incorporated academies in Maine was 25, and in Massachusetts 33. Since that time about 20 have been incorporated in Massachusetts, making 58 in all. For support of these institutions about 24 townships of Maine land have been given by the Legislature; and one lottery was granted to Leicester academy in 1735. Phillips academy is the oldest in the State, and incorporated in 1780. The number of incorporated academies in Vermont is about 40; of which one half are in operation.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

- Rev. JAMES GOOCH, ord. pastor, Cong. West Milton, Maine. Dec. 25, 1828.
 Rev. BENJAMIN P. WINCHESTER, ord. pastor, Baptist, Corinna. Dec. 26.
 Rev. CLEMENT PARKER, ord. pastor, Cong. Shapleigh, West Parish, Me. Jan. 28.
 Rev. ISAAC ESTY, ord. pastor, Cong. Cape Elizabeth, Me. Jan. 29.
 Rev. WILLIAM CLARK, ord. pastor, Cong. Wells, Me. Feb. 18.
 Rev. DAVID SHEPLEY, ord. pastor, Cong. North Yarmouth, Me. Feb. 18.
 Rev. CLEMENT JONES, Instit. Rector, Epis. Saco, Me. Feb. 26.
 Rev. GEORGE E. ADAMS, ord. Evang. Cong. Bangor, Me. Feb. 26.
 Rev. REUBEN PORTER, inst. pastor, Cong. Meredith, 3 div. New Hampshire. Jan. 1, 1829.
 Rev. ASAHIEL DAVIS, ord. pastor, Unitari. Portsmouth, New Unit. ch. Jan. 1.
 Rev. SAMUEL KINGSBURY, ord. pastor, Cong. Andover, N. H. Jan. 14.
 Rev. SAMUEL KIRKLAND LATHROP, ord. pastor, Unit. Dover, N. H. Feb. 18.
 Rev. MOSES G. THOMAS, ord. pastor, Unit. Concord, N. H. Feb. 25.
 Rev. LEONARD TRACY, ord. pastor, Bap. Claremont, N. H. Feb. 28.
 Rev. SILAS AIKIN, ord. pastor, Cong. Amherst, N. H. March 4.
 Rev. ELIJAH PAINE, ord. pastor, Cong. Claremont, N. H. April 1.
 Rev. DANIEL SABIN, ord. evang. Cong. Fairfax, Vermont. Dec. 17, 1828.
 Rev. MERIT HARMON, ord. evang. Cong. Addison Vt. Dec. 31.
 Rev. AMI I. PARKER, ord. evang. Cong. Addison, Vt. Dec. 31.
 Rev. JOHN F. STONE, ord. evang. Cong. Barre, Vt. Jan. 21.
 Rev. GEORGE W. RANSLOW, ord. pastor, Cong. Cambridge, Vt. Feb. 4.
 Rev. JOHN SCOTT, ord. pastor, Cong. Enesburgh, Vt. March 5.

Rev. JOHN STORRS, ord. pastor, Cong. Barre, Massachusetts. Jan. 14.
 Rev. SPENCER F. BEARD, ord. pastor, Cong. Methuen, Ms. Jan. 21.
 Rev. LEVI SMITH, ord. pastor, Cong. East Sudbury, Ms. Jan. 21.
 Rev. MONSON C. GAYLORD, inst. pastor, Cong. West Stockbridge, Ms. Feb. 3.
 Rev. JOHN BROWN, D. D. inst. pastor, Cong. Pine St. Ch. Boston, Ms. March.
 Rev. RALPH W. EMERSON, ord. Coll. pastor, 2d. Unitarian, Boston, Ms. March.
 Rev. SAMUEL WILLIS, inst. pastor, Universalist, Salem, Ms. March 25.
 Rev. DAVID BRADLEY, ord. evang. Baptist, Hamden, Connecticut, Nov. 13. 1828.
 Rev. ERASTUS DENNISON, ord. pastor, Baptist, Stonington, Conn. Nov. 13.
 Rev. HERMAN L. VAILL, inst. pastor, Cong. East Lyme, Conn. Dec. 10.
 Rev. PRINCE HAWES, inst. pastor, Cong. Woodbridge, Conn. Dec. 31.
 Rev. FRANCIS L. HAWKES, ord. priest, Epis. New Haven, Conn. Jan. 24, 1829.
 Mr. WILLIAM CROSWELL, ord. deacon, Epis. New Haven, Conn. Jan. 24.
 Rev. BENNET F. NORTHROP, inst. pastor, Cong. Manchester, Conn. Feb. 4.
 Rev. CHESTER COLTON, inst. pastor, Cong. Lyme 1st Soc. Conn. Feb. 12.

Rev. HENRY A. RAYMOND, ord. pastor, Ref. Dutch, United Congregations of Sharon, Patten and Cobleskill, New York, Jan. 7, 1829.
 Rev. BENJAMIN C. CRESSEY, ord. evang. Presb. Avon, N. Y. Jan. 21.
 Rev. NATHANIEL W. FISHER, ord. evang. Presb. Avon, N. Y. Feb. 4.
 Rev. LEVERETT HALL, ord. Evan. Presb. Utica, N. Y. Feb. 4.
 Rev. THEODORE S. WRIGHT, ord. evang. Presb. Schenectady, Colored man, from Princeton The. Sem. to labor in colored Presb. Ch. City New York, Feb. 5.
 Rev. DEXTER CLARY, ord. evang. Presb. Watertown, N. Y. Feb. 12.
 Rev. EDWIN BARNES, ord. pastor, Cong. Boonville, Oneida Co. N. Y. Feb. 25.
 Rev. TILLINGHAM GREEN, ord. pastor, Baptist, Remsen, N. Y. Feb. 25.
 Rev. BENJAMIN B. STOCKTON, ord. pastor, 1st. Cong. Pompey, Onondaga Co. N. Y. March 4.
 Rev. WILLIAM M. SMITH, ord. evang. Baptist, Aurora, N. Y. March 5.
 Rev. GEORGE HOLT Jr. ord. evang. Baptist, Otsego, N. Y. March 11.
 Rev. STEPHEN HUTCHINS, ord. evang. Baptist, Otsego, N. Y. March 11.
 Rev. JESSE STETSON, ord. evang. Baptist, Otsego N. Y. March 11.

Rev. JAMES W. ALEXANDER, inst. pastor, Presb. Trenton, New Jersey, Feb. 11.
 Mr. RAYMOND A. HENDERSON, ord. deacon, Epis. Southwark, Pennsylvania, Dec. 25, 1828.

Rev. JOSEPH SANFORD, inst. pastor, Presb. 2d ch. Philadelphia, Pa. Jan. 21, 1829.

Rev. HENRY C. KNIGHT, ord. priest, Epis. Rockville, Montgomery Co. Maryland, Dec. 25, 1828.

Rev. JESSE S. ARMISTEAD, ord. pastor, Presb. Marysville, Virginia, Dec. 25.

Rev. EDWARD PEET, ord. priest, Epis. Richmond, Va. Dec. 28.

Rev. WILLIAM F. LEE, inst. Rector, Epis. St. John's Ch. Richmond, Va. Dec. 28.

Rev. SAMSON BURCH, ord. pastor, Baptist, Great Crossings, Scott Co. Kentucky, a full blood Cherokee, Dec. 28.

Rev. WILLIAM M. ADAMS, inst. pastor, Cong. Painesville, Ohio, Feb. 1, 1829.

Rev. DEXTER WITTER, ord. pastor, Presb. Burton, Geauga Co. Ohio, Feb. 25.

Rev. PHINEAS SMITH, ord. pastor, Presb. Portage, Ohio, March 4.

Whole number in the above list, 61.

SUMMARY.

		STATES.	
Ordinations	48	Maine	8
Installations	11	New Hampshire	8
Institutions	2	Vermont	6
OFFICES.			
Pastors	38	Massachusetts	7
Col. Pastors	1	Connecticut	8
Evangelists	15	New York	13
Rectors	2	New Jersey	1
Priests	3	Pennsylvania	2
Deacons	2	Maryland	1
DENOMINATIONS.			
Congregational	28	Virginia	3
Presbyterian	10	Kentucky	1
Baptist	10	Ohio	3
Episcopal	7	DATES.	
Dutch Reformed	1	1828 November	9
Unitarian	4	December	12
Universalist	1	1829 January	15
Former Beneficiaries } 12		February	18
of the Am. Ed. Soc. }		March	11
		April	1
		Not designated	2

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

Rev. JOHN THOMPSON, æt. 88, Cong. South Berwick, Me. Sixty first year of his ministry—oldest minister in the State. Jan. 20, 1829.

Rev. NATHANIEL WALES, æt. 36, Cong. Belfast, Me. Jan. 20.

Rev. JOHN BISBEE, æt. 36, Universalist, Portland, Me.

Rev. THURSTON WHITING, æt. 80, Warren, Me. March 8.

Rev. GEORGE RICHARDSON, æt. 33, Epis. North Charlestown, N. H. Rec. of chs. in N. Charlestown and Drewsville, March 16.

Rev. RUFUS CUSHMAN, æt. 52, Cong. Fairhaven, Vt. Feb. 3.

Rev. JOHN H. FOWLER, æt. 58, Cong. Montgomery, Ms. March 12.

Rev. WILLIAM WILCOX, æt. 39, Meth. Norwalk, Conn. Nov. 12.

Rev. ISAAC CANDEE, æt. 64, Methodist, Somers, New York, Dec. 22, 1828.

Rev. ELIAS LEE, æt. 62, Baptist, Ballston Spa, New York, Dec. 26.

Rev. PETER P. ROOTS, Baptist, Mendon, N. Y. Missionary, Dec. 26.

Rev. ALBERT HOYT, Epis. Walden, Orange Co. N. Y. Jan. 23, 1829.

Rev. BERAH HOTCHKIN, Presb. Plattsburg, N. Y.

Rev. CAVE JONES, æt. 59, Epis. Brooklyn, N. Y. Chaplain in the U. S. Navy, Jan. 29, 1829.

Rev. HENRY AXTELL, D. D. æt. 56, Presb. Geneva, N. Y. Ordained in 1812, Feb. 11.

Rev. I. P. GEORTNER, Canajoharie, N. Y. Feb. 27, 1829.

Rev. EPHRAIM EVELETH, Baptist, N. Y. City. Agent for the Am. Sun. School Union, March 5.

Rev. JOHN DUNLAP, æt. 71, Presb. Cambridge, N. Y. March 7.

Rev. ROBERT GIBSON, æt. 36, Presb. Princeton, N. J. formerly of Charleston, S. C. March 15.

Rev. JOHN CHESTER, D. D. æt. 44, Presb. Philadelphia, Pa. Pastor 2d Ch. Albany, N. Y. Jan. 12.

- Rev. JOHN F. GRIER, D. D. Presb. Reading, Pa. Jan. 27.
 Rev. BENJAMIN ALLEN, Episc. at Sea, on board Brig Edward, Rector of St. Paul's Ch. Philadelphia. Jan. 27.
 Rev. JAMES H. STUART, at. 25, Presb. Mifflin Co. Pa.
 Rev. JAMES BABCOCK, Meth. Butler, Pa. Feb. 8.
 Rev. THOMAS KEYS, at. 58, Meth. Jefferson Co. Va. Nov. 22, 1828.
 Rev. BENJAMIN MILNER, Baptist, Jones Co, Ga. Dec. 14.
 Rev. JOHN M'VAIN, Fourteen Mile House, Ga. native of Scotland, 30 years resident in U. S. Dec. 14.
 Rev. FRANCIS FLOURNOY, Baptist, Covington Co. Ga. Murdered Jan. 31, 1829.
 Rev. FATHER ANTONIO DE SEDELLA, at. 88. Rom. Cath. New Orleans, La., Curate of the Parish of New Orleans, Pastor of the Cath. Ch. 50 years, Jan. 19.
 Rev. ALEXANDER TEMPLETON, Ind. formerly of Rockbridge Co., Va. Feb. 14.
 Rev. TRUMAN BISHOP, Cincinnati, Ohio, Jan. 12.

Whole number in the above list, 31.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	4
30 40	5	New Hampshire	1
40 50	1	Vermont	1
50 60	5	Massachusetts	1
60 70	2	Connecticut	1
70 80	1	New York	10
80 90	3	New Jersey	1
Not specified	13	Pennsylvania	5
Sum of all the ages specified	985	Virginia	1
Average age	55	Georgia	3
		Louisiana	1
		Indiana	1
		Ohio	1
DENOMINATIONS.		DATES.	
Congregational	4	1828 November	8
Presbyterian	7	December	4
Baptist	5	1829 January	8
Methodist	4	February	5
Episcopal	4	March	6
Universalist	5	Not specified	1
Roman Catholic	4		
Not specified	3		

Obituary Notice of Mr. Samuel Moseley.

Several individuals, who had enjoyed the patronage of the Am. Ed. Soc. have been called away from their labors on earth. We think that it will contribute to the gratification of the friends of the Society, and illustrate the grace of that Savior, who called them into his service, and into his kingdom, to record a few of the more prominent facts in their brief history. We shall be enabled to do this, with considerable advantage, from the original letters and documents in our possession, as well as from other sources.

Mr. Moseley, whose name stands at the head of this article, was the first individual, who enjoyed the patronage of the Am. Ed. Soc. He was a native of Montpelier Vt. and entered Middlebury College in

1815. In February, 1816, he was recommended to the bounty of the Am. Ed. Soc., in a letter from President Davis, from which we make the following extracts: "Moseley is a member of our Sophomore class, and possesses, in my opinion, the qualifications contemplated in your constitution. He wishes to be qualified, as I am informed, for a foreign mission. He is thought by his Instructors to have no superior in his class. He is a discreet young man, amiable in his natural disposition, of unquestionable piety, and wholly dependant on charity."

After leaving College in 1821, Mr. Moseley repaired to Andover, where he received a regular theological education. In the winter of 1821-2, he was employed as a missionary in South Carolina, and in the following summer as an Agent of the American Board of Missions in New Hampshire and Vermont. The greater part of the year 1823, he spent in the service of the Domestic Missionary Society. The people of one of the congregations in Gloucester, Ms. where he preached for some time, to great acceptance, would have made some special efforts to unite and support him, had he not been allotted to the Missionary work. He had kept his eye steadfastly fastened on this great enterprise from the commencement of his preparation for College. In October, 1823, he left New England for Mayhew, in the Choctaw nation, where he arrived in December, and entered, with earnestness, upon the duties of his work. We gather the following particulars from a letter of Mr. Byington, his fellow laborer, to the Corresponding Secretary of the Board of Missions, published in the Missionary Herald, in December 1824. "Mr. M. had long been affected with pulmonary difficulties. He probably carried with him to the Mission the seeds of death. Soon after this he went to Emmaus, in the south part of the nation, where he labored as a preacher of righteousness. While on his return, he was much exposed. Two nights he lay out in the woods.

Early in March, he and Mrs. M. rode to Bethel, about sixty miles. They were exposed to heavy rains and suffered severely in passing creeks and swamps. During the summer months, he was able to preach not only to the missionary congregation, but to the people in the neighboring white settlements. The last sermon, which he preached, was on the Sabbath, Aug. 22. Two days after this he had symptoms of fever. He was visited by physicians from Columbus, and received the kindest attention from his mission-

ary associates. After Sept 6th, he rapidly declined. Though exceedingly weak, he enjoyed, for the most part, special manifestations of the divine presence. Once when observing his wife in tears, he intreated her not to weep, as it was painful to him; adding, I wish you not to feel distressed any more on my account. She replied that she would do all that she could to please him; "but you know" said she, "that when one half of the heart is torn away, the other half will bleed." To her answer he seemed to assent with a peculiar look of affection.

On the evening of Sept. 10th, as his strength failed, his nerves were much excited. Some of the time he was delirious. But near his last moments, when he was held by the hand, and asked, if the Savior still appeared precious, he replied by a motion of his hand, that he was so. He fell asleep, on the next morning, in the 34th year of his age, and at the close of a mission of only nine months.

The basis of Mr Moseley's character, remarks the Editor of the *Missionary Herald*, was solid piety. He engaged in the work of missions from a settled and sober conviction of duty. To aid in the deliverance of the heathen from their load of guilt and misery, he cheerfully consecrated his talents and attainments, which were very respectable. Though permitted to labor but a short time on earth, yet we doubt not his reward is great in heaven.

INTELLIGENCE, APRIL 1829.

CORRESPONDENCE.

From a former beneficiary of the Society.

— N. Y. April, 1829.

The tenth of May next will complete three years since I was licensed. From the most accurate calculations which I am able to make, I have preached more than five hundred sermons in that time. It is impossible for me to give the definite number of those who have made a profession of religion during that time. The number of those, where I have labored, whom the churches have considered as converts, is not far from *one hundred and twenty*. Whether God has made use of me as an instrument in converting a single soul, will remain a secret to us, till the judgment day.

From another beneficiary.

— Ms. Feb. 29, 1829.

Two years have not yet elapsed since I

first came among this people. Their congregation then amounted to about half the present number of our church. Between four and five hundred have been hopefully born again by the Holy Spirit. We have received to our communion since the commencement of my labors, an average of nearly twenty a month, and the whole fruits of this work of God, still nearly as promising as ever, cannot be numbered at less than five hundred hopeful converts from sin unto holiness. I cannot, however, claim much honor for my public instrumentality in this progress of religion among us, for you know very well that my enfeebled health has permitted me for more than a year past to do but little, and that little I have attempted with great difficulty and still greater hazard. But I rejoice to consider God as all in all to his church, and I trust that the helm, which I have held with so feeble a grasp, will soon pass into abler hands, and this ark of God be seen floating onward under auspices still more cheering than ever.

Yours, &c.

From another beneficiary on refunding.

—, Ms. Feb. 9, 1829.

It has been my determination from the commencement of my studies to refund all that I received, with interest, if I could do it; and after all, there remains a weight of obligation on my part, for inestimable are the privileges of an education, which I could not have enjoyed, had it not been for the benevolence of the Am. Ed. Soc. I have been teaching since I left College, and on account of the weakness of my lungs, my friends have advised me to make teaching my business. Whether I shall do this or not, I cannot now certainly say. I desire to pursue a course, by which I can most benefit myself and be most useful to others.

Yours, &c.

From the Secretary of a Female praying Circle.

N. J. Feb. 26, 1829.

This important object engages some of the tenderest sympathies of our hearts. We long to see those "fields now white for the harvest" filled with active, industrious reapers; And on this auspicious day, more particularly set apart for prayers in behalf of our Literary Institutions, our feeble prayers have mingled with that cloud of incense which has gone up as a memorial before God. We would not offer to the Lord, "that which cost us nothing," and humbly desire this day to throw into his treasury, through this blessed channel,

our little mite.—That blessings abundantly above all we can ask or think may daily be poured out upon all connected with the Am. Ed. Soc., is the constant prayer of my sister pilgrims, and the most ardent prayer of Yours, &c.

Every church may become an auxiliary.

Extract from a letter of the Pastor of the church in Longmeadow, Mass. Dated Feb. 17, 1829.

I have just received your circular, and perhaps I ought to have informed you before now of our operations in favor of the A. Ed. Soc. A few weeks since I brought the subject before our church; where it was discussed at length. The result of the discussion was, a nearly unanimous vote to raise for the Society seventy five dollars annually. The mode is by contributions after the communion service. They call this a scholarship, and perhaps they may be disposed to attach to it a name. This is probably as much as can be expected from us at present. I hope a part of the sum will be transmitted to your Treasurer soon. The Society must be relieved and sustained in its extended operations. And the principal dependance is to be placed, I apprehend, upon the churches. Every evangelical church in the land ought to be an auxiliary to the Am. Ed. Soc.—an auxiliary, pledged to raise for the Society a definite amount.

With best wishes for yourself and the object of your official labors.

QUARTERLY VIEW

of the state of Religion in Colleges.

Nothing specially interesting has taken place, the last quarter, in any of our Literary Institutions. To the pious soul, this must be a painful truth. It should lead all who love the cause of Christ, and pray for its prosperity, to inquire seriously *why* God withholds from our Colleges the sacred influences of his Holy Spirit. We hope there are many christians in our country, who feel a deep interest in this subject, and are daily offering fervent prayers to God, that he would purify these fountains of human science, and write upon them, "Holiness to the Lord." On the last Thursday in February, after weeping "in secret places," they went up to the courts of the Lord, and unitedly spread the great subject before the king of Zion. The petition of their morning and evening prayer has been, "O Lord, revive thy work" in our Colleges. They look with trembling anxiety to all intelligence respecting these Seminaries, and the news

of a revival would be to them, "as cold waters to a thirsty soul." They *feel* that their *prayers* are not the ground of dependance, but all reliance is upon *Him only*, who hears prayer; and this feeling brings them spontaneously into the dust before the mercy seat. Is this true in regard to *all* christians? Whence then this spiritual calm; this portentous stillness, which reigns in our Colleges? Has the Almighty discovered something wrong in all christians? The fact should excite alarm, and make them search the secret chambers of their hearts to find the cause. This is a subject worthy of all, and more than all the solicitude that has yet been felt respecting it. We greatly fear that christians as a body are not awake to its importance; that they are not aware of the momentous consequences depending upon the religious state of our public Seminaries, nor of the amazing influence they must exert upon the destiny of a perishing world. We speak advisedly, when we say, that a revival in College takes hold on the dearest interests of our country, and on the everlasting welfare of millions of immortal beings. A few months more will decide the great question whether *five hundred* young men shall go from these seats of science, strangers to the love of Jesus, or, with all their talents and energies, enlisted in his service. Let ministers set forth this subject before their people in all its important bearings. Let christians of every class feel that they have individually, a share in the duties, and responsibilities, which rest with mountain-weight upon the christian church in regard to this subject; and let them remember it daily in their closets. Finally, "will not all christians hold up this great object, in all its relations, before their minds? Will they not pour forth from their hearts, united, humble, persevering prayer? Will they not draw in with them every christian? Will they not enlarge their views, and enlarge their desires, and bring in one petition, all the Colleges, and Seminaries of our own land, and all the Institutions of other lands? Let them think of these thousands of cultivated minds; of what they are about to do; of what, through divine grace, they might do—and resolve, with the Patriarch, that they will not let the angel of the covenant go without a blessing." This is a glorious object—the consecration of all our Literary Institutions to the service of Christ. We are permitted to see its commencement, and we do believe that we shall yet see greater things than these.

MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches.

Union Theol. Sem.	Pr. Edward, Va.	2
Theol. Sem.	Princeton, N. J.	1
Theol. Sem.	Andover, Mass.	4
Jefferson College	Canonsburg, Pa.	2
Transylvania Univ.	Lexington, Ky.	1
West. Reserve Col.	Hudson, Ohio	1
Yale College	New Haven, Ct.	1
Amherst College	Amherst, Mass.	3
Maryville	Maryville, Tenn.	6
Bangor Prep. School	Bangor, Me.	1
Limerick Academy	Limerick, Me.	1
Middlebury Acad.	Middlebury, Vt.	1
Phillips Academy	Andover, Mass.	2
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	2
Providence Acad.	Providence, R. I.	1
Litchfield Acad.	Litchfield, Ct.	1
Newburg Academy	Newburg, N. Y.	1
Brooklyn Academy	Brooklyn, N. Y.	1
New York City		1
Gouverneur High Sch.	Gouverneur, N. Y.	3
Remsen Academy	Remsen, N. Y.	1
Oneida Academy	Whitesboro' N. Y.	1
Milton Academy	Milton, Pa.	1

—
40

Treasury overdrawn nine thousand dollars.

Only about eighteen hundred dollars were received by the Parent Society for immediate use, during the last quarter, and the Directors were again compelled to resort to the unpleasant necessity of borrowing. From five to six thousand dollars will be necessary to meet the demands of the next quarter. Nearly four hundred young men are now dependent upon the funds of the Society and its Branches. In this emergency we earnestly call upon all the friends of the cause, and upon all the friends of the Gospel of Christ, to render prompt and efficient aid. The Society is engaged in a great work, and funds *must* be furnished adequate to the exigencies of the case. The call for the preached Gospel, from every direction is loud and imploring. Thousands of ministers of Christ are now, or will be soon wanted in our own land; while hundreds of millions of the human race, in heathen lands, are perishing in deep and dreadful darkness. Where shall the dying nations look for the waters of life, if not to this country, favored by Heaven above all other countries?

Western Education Society.

This Society embraces within the sphere of its operations all that portion of the state of New York, which lies west of the Eastern boundary of the Counties of St. Lawrence, Herkimer, Otsego, and Broome; embracing thirty Counties.—It has now under its patronage *sixty* Beneficiaries, requiring in conformity to the Society's rules, an appropriation of \$966, quarterly.—Many other young men are expecting to apply for its patronage.

The plan which this Society is endeavoring to establish for raising the means of meeting its current expenses, in patronizing all deserving young men, within the sphere of its operations, is substantially the same which the General Assembly recommended, at their last session, relating to this subject.—Each Presbytery will assume the responsibility of endeavoring to raise, in their respective Congregations, the means of supporting a given number of Beneficiaries, at \$75, annually, for each.—For this and other purposes, they will appoint an Executive Committee, with authority to employ an Agent, and provide for his support;—whose duty it shall be to visit all their churches, so far as it may be needful to carry the resolutions of the Presbytery into effect and to aid in promoting the several benevolent objects;—and who shall devote all the time, that can be spared from this service, to the duties of a Domestic Missionary, in building up the waste places, and doing all that can be done to bring the whole field, within the limits of the Presbytery, into a state of regular, moral cultivation.

In each Congregation there will be an *Agent of the Education Society*, whose duty it shall be to make a collection, annually, of all that shall be subscribed, and all that may be obtained by donation for the Society; and forward the same to the Treasurer or some other person appointed for deposit;—and who shall be the organ of communication between the Society and its patrons in that place.—The efficiency of such agents is of vital importance to the success of all the Society's operations.—In each Congregation it is proposed to form a *Female Association*, for observing the Monthly concert for prayer, appointed by the American Education Society; who will endeavor to raise \$5, or more for the Education Society annually; and who will receive a copy of the Quarterly Journal for gratuitous circulation.—But in case the number in any place should be so small, or their circumstances such that an attempt to raise \$5, annually would operate as an objection against their associating for this object, they will

be received as Auxiliary, and have the Quarterly Journal sent them, by observing the concert, and contributing, annually, for the benefit of the Society, any sum that may suit their convenience.—About 150 such Associations have been formed within the field which this Society proposes to occupy.

All the Agents of this Society will be Agents for the *Quarterly Register and Journal*; to obtain subscribers, receive payment, and transmit the same to the Cor. Sec. of the Western Education Society, at Westmoreland, Oneida Co., or Auburn, Co. of Cayuga.—Every such Agent will be entitled to one copy of the Journal gratis.—Should any Agent decline further service for this Society, or remove from the place where he has acted in this capacity, he is requested to give notice of this to the Cor. Sec. of the Western Education Society.—Should the Quarterly Journal be sent to any lady for the benefit of an association, where such association has failed, and there is no prospect of its reviving; and should no person choose to take the Journal thus forwarded as a subscriber;—the Lady who receives such copy will please to give information of this fact to the Society's Agent in that place, or to the Cor. Sec. of the Society.

Communications to the Cor. Sec. for the coming season will be directed to the village of Auburn.—Subscribers who are still in arrears for the Journal are earnestly requested to make payment as soon as practicable. Payment may be made to any regular Agent of the Society.

GENERAL INTELLIGENCE.

Laborers wanted for the harvest.

The whole number of ministers in the six western synods of the Presbyterian Church does not exceed 337. The number of organized congregations, 635. It may be safely asserted that *five hundred* educated ministers would be necessary for the west to supply our vacant congregations; to organize others, and to cultivate the vast fields that are white for the harvest. But how shall this demand be supplied? a demand which will be increasing every hour in a country in which one thousand souls are added to its population every day. This is an important question, and it is one which ought to come home to the feelings and consciences of every christian, and of every patriot in our country. The harvest is indeed great, but the laborers are few. The number of young men preparing for the ministry in the western churches is alarmingly small. It will by some be thought incredible, that in all the

western presbyteries, composing the Synods of Pittsburg, Western Reserve, Ohio, Indiana, Kentucky and West Tennessee, the whole number of candidates is but 29, with an equal number of licentiates. Now what is to be done? Unless our churches wake up to this subject, unless a much greater number of young men of talents and piety be provided, the desolations will continue, and they will increase, and they are increasing every day, for while we slumber the enemy soweth his tares.

Dr. Brown, at Prof. Janeway's Inaug.

Receipts into the Treasury of the American Education Society and of its Branches, from Dec. 1828, to March 1829.

DONATIONS.

<i>Ashby</i> , From Ed. So. in Rev. Mr. Camp's Par.	3 75
<i>Acton</i> , Monthly Prayer Meeting by O. Thayer	10 00
<i>Boston</i> , Of Emily Higgins	2 00
<i>Boston</i> and Vicinity of Miss M. A. E. Codman, Treas. of Aux. So.	85 00
<i>Brooklyn</i> , Con. Proc. of Mon. Con.	28 00
From a Friend	2 00
<i>Boscawen</i> , N. H. Ladies' Ass. E. Par. by Miss Greenough.	15 00
From W. Par. by Rev. S. Wood	11 00
<i>Beverly</i> , from a Friend	3 00
<i>Berkshire</i> , Ed. So. by J. W. Robbins	7 00
<i>Bridgewater</i> , Fem. Ed. So. by Clementine Leonard, Treas.	4 40
<i>Cornish</i> , N. H. Collect. at Mon. Con.	3 50
<i>Charleston</i> , S. C. Juv. As. by Charles McIntire, Pres.	40 00
<i>Essex Co.</i> Aux. Ed. So. of Joseph Adams, Treas.	382 28
Friend	16 67
<i>Ludlow</i> , Cont. in So. of Rev. E. B. Wright	7 00
<i>Lowell</i> , Fem. Ch. So. in Cong. Ch.	66 00
<i>Middlesex</i> , E. So. of E. P. Mackintire, Treas.	94 22
Do. Do. of W. Jackson, Treas.	25 00
<i>Newton Branch</i>	25 00
Do. Do. of Rev. W. Greenough, W. Par. from a few individ.	30 00
<i>Medford</i> , avails of a cont. box, by the late Mrs. G. Brooks	3 00
<i>Marshfield</i> , of Azel Ames	10 00
<i>Norwalk</i> , Con. Aux. Ed. So. by Geo. St. John, Sec. and Treas.	45 00
Do. Ladies' Ben. As. by Miss Mary A. Miller, Sec. and Treas.	12 00
<i>N. Ipswich</i> , N. H. Cont. in So. of Rev. C. Walker	16 48
<i>New York</i> , of P. Roberts, Moffit's store	50
<i>Pembroke</i> , N. H. Mon. Con.	5 00
<i>Providence</i> , R. I. of John Perrin	2 50
<i>Seakonk Centre</i> , Rev. J. O. Barney	14 00
<i>Worcester County</i> , Rel. Ch. So. by Rev. J. Goffe, Treas.	7 62
Fem. Ed. Soc. 1st Par. by Mrs. R. W. Hurd, Treas.	34 00
<i>W. Newbury</i> , do. of 2d parish	8 58
<i>Woburn</i> , 1st Gent. mon. Con. in Rev. Mr. Bennett's par.	61 39
<i>Willstown</i> , Cher. Na.fr. Fem. Ed. So.	6 06
<i>Wilmington</i> , Del. Fem. pr. So. by Miss A. M. Jones	20 00
<i>Westminster</i> , from a friend	1 00—1082 95

ANNUAL SUBSCRIPTIONS.

<i>Norfolk</i> , Con. Mrs. Sarah Battell	5 00
<i>Wenham</i> , Edmund Kimball	5 00—10 00

LIFE SUBSCRIPTIONS.

<i>Belchertown</i> , Rev. Lyman Coleman, from Ladies and Gent. of his So.	40 00
<i>Worcester</i> , Rev. Rodney A. Miller, by members of 1st par.	40 00—80 00

INCOME FROM SCHOLARSHIPS.

Cutler, 1 year's interest	40 00
First Dorchester, 6 mos. int.	30 00
Lathrop, rec. of Ezekiel Bagg, int. on his sub.	3 87
— do. of Horace Smith, on Sub.	1 80
Vose, 1 year's interest to Jan. 1,	60 00—135 67

GRANTS REFUNDED.

By a former ben. whole am't granted	33 00
Do. in part	50 00
Do. in part	6 00
Do. Do.	85 00—174 00

TEMPORARY SCHOLARSHIPS.

Baltimore, Roswell L. Colt, by Mr. Cornelius	75 00
--	-------

INCOME FROM OTHER FUNDS.

Interest on Funds loaned,	221 05
---------------------------	--------

LEGACY ON ACC'T OF CURRENT FUND.

Bequest of Mrs. Sarah M. Swift, of Derby, Con. by Simeon Baldwin of N. Haven	100 00
---	--------

Amount rec'd for immediate use \$1878 67

LEGACY ON AC. OF PERMANENT FUND.

Bequest of Mrs. Sarah Jaquith of Wilmington, Ms. by dea. Joel Adams	600 00
--	--------

PRINCIPAL REC'D ON SCHOLARSHIPS.

Lathrop, W. Springfield of Ezekiel Bagg on account of his sub.	16 13
Do. of Horace Smith do.	15 00
Springfield, from Gent. in part sub.	141 25
Do. from Ladies, in part do.	38 00
Dartmouth, rec. of R. D. Mussey, sub. in part	142 80
Dwight, rec. of Mrs. W. A. Jenkins,	121 00
Marblehead Union, one half by bequest of Miss Nancy Ingersol, late of Beverly, rec. of her sister, Mrs. S. Hooper of Marblehead, Ex. one h'f sub. by members of 1st Cong. ch. Marblehead, under the pas. care of Rev. S. Dana	1000 00
Worcester of Mr. J. Adams, sub. part	122 41
by Hon. W. B. Banister of New- buryport, thro' the Essex co. Aux. Ed. So. by Mr. Cornelius	1000 00—2596 59

WOODMAN FUND.

Rec. of D. Noyes and W. G. Lambert, Ex'rs, bal. of the Bequest \$3000	1500 00
--	---------

\$4696 59

Whole amount rec. this quarter \$6575 26.

MAINE BRANCH.

Thomaston, life membership of Me. Branch of Rev. I. H. Ingraham, by ladies in that town	25 00
Augusta, Dividend on Bank Shares	20 00
Annuities from B. Davies & J. Bridge Jr.	4 00
Donation from Rev. Asa Mead	12 00
Interest on money loaned	5 00
Refunded by a former Benefic.	12 00
Received on scholarships	
Ellingwood, rec. in part	270 00
Saco and Biddeford	187 31
Hallowell	58 00
of Gentlemen in Portland	101 00
	\$616 31

NORTH WESTERN BRANCH.

Sundry Donations rec'd during the quarter	314 90
Clothing received	18 00
	332 90

NEW HAMPSHIRE BRANCH.

Dunbarton, Aux. Ed. Society	7 00
Hampstead, from Ladies, to constitute Rev. J. Kelley a life member in part	19 00
Concord, Fem. Aux. Ed. Soc.	14 50
	\$40 50

CONNECTICUT BRANCH.

<i>New Canaan</i> , Lydian Soc. to complete the first annual payt. of a Scholarship, by Rev. E. W. Hooker	21 00
<i>Norwalk</i> , ladies' Benev. Assoc. a dona.	15 00
<i>Farmington</i> , Con. in the 3d Soc. by Rev. B. Kellogg	5 46
<i>Torrington</i> , Soc. by Rev. E. Goodman	19 80
<i>West Hartford</i> Cent society, by Miss M.W. Goodwin	10 00
Donation from J. Danforth, by S. Southmayd	1 00
Interest on Wilcox Schol. in part	23 40
Interest on Funds loaned	180 78
Rec. on Schol. in part viz.	
Lavenham, by J. R. Woodbridge	100 00
Hawes, by Miss M. J. Chester	62 00
Wilcox, by D. P. Hopkins	130 00
Linsley, by Henry Francis	17 83
Middletown, S. Southmayd	41 00
	\$626 47

WESTERN EDUCATION SOCIETY, NEW

YORK STATE.

<i>Aurora</i> , Fem. As. by Rev. Mr. Nichols	5 00
<i>Allen</i> , From Silas F. Littlejohn	50
<i>Alexander</i> , O. Stone, Ag.	1 00
<i>Augusta</i> , Cong. ch. by J. J. Knox, Agt.	15 26
<i>Binghamton</i> , Fem. Ed. So.	14 08
Asso. for Prayer in part to constitute Rev. P. Lockwood a life Director	3 92
<i>Berkshire</i> , Presb. Cong.	4 50
<i>Boonville</i> , by Mrs. Edwin Barnes	5 00
<i>Chittenango</i> , col. in Ref. Dutch ch.	15 70
<i>Canajoharie Centre</i> , Fem. Ben. Soc.	10 00
<i>Clinton</i> , Fem. As.	7 44
<i>Candor</i> , Fem. Aux. Soc.	5 00
<i>Constantia</i> , From J. Bernhard & wife	2 00
<i>Cicero</i> , Fem. Aux. Soc.	6 39
<i>Danby</i> , Col. by Chester Lord	6 56
<i>Fabius</i> , Rec. of B. Hannum, Agt.	9 31
<i>Floyd</i> , Fem. Aux. So.	94
<i>Friend</i> , unk'n by the Rev. Dr. Richards	50 00
<i>Genoa</i> , a leg. from Cyrene Isaacs, by W. Bradley, Ex.	25 00
Fem. Aux. So. in 1st. Soc.	3 25
<i>Groton</i> , Cong. ch. by Rev. M. Harrison	12 54
Fem. Aux. Soc.	2 94
<i>Homer</i> , Con. of Prayer	10 00
<i>Middlefield</i> , Dea. John Parshall	3 00
<i>M'Donough</i> , Mrs. Rebecca Gould	3 90
<i>Mandus</i> , Fem. Aux.	88
<i>Mt. Morris</i> , Fem. Aux. by O. Stanley	5 90
<i>Madison</i> , From a sewing Soc. to con. Rev. G. Spaulding a life mem.	30 00
other ind. by C. Whitcomb, Ag.	20 61
<i>Mexico</i> , Fem. Aux. by Dea. Labin Wood and by other individ. by do.	5 94
<i>Ogdensburg</i> , Fem. Aux. So.	7 68
<i>Otisco</i> , Ed. So. by A. Horton, Treas.	12 40
Ladies of Cong. of Rev. R. S. Corning, \$12 of which to con. him a life Director	50 00
<i>Oswego</i> , From J. Pompells, 5. W. Pompells, 10. W. Platt, 15. L. Reeces, 2. Juv. Ben. Aux. So. by Miss M. Dana, 5	31 45
<i>Ogden</i> , Fem. Aux. So. by L. Wilcox	37 00
<i>Onondaga</i> , 1st Presb. Soc.	7 90
<i>Prattsburg</i> , Col. in ch. af. Lord's Sup.	2 00
<i>Riga</i> , From H. Brewster a donation	14 06
<i>Remsen</i> , J. Owen, by Parmelee & Brayton	10 90
<i>Sempronius</i> , Rev. George Taylor	7 93
Z. Cady, by Rev. Wm. Harrison	2 00
<i>Smithfield</i> , Fem. Aux. So. by Mrs. L. Beek- man	1 00
Presb. ch. by Owen Stevens, Treas.	3 25
<i>Sandy Creek</i> , Fem. Aux. by O. Ayer	15 25
<i>Sackett's Harbour</i> , do. E. Barchard	5 00
<i>Sangerfield</i> , do. Tower	5 00

Smithville, do. Smith	5 00
Volney, do. A. Caldwell	1 31
Weedsport, Fem. Ed. So. Mon. Con. Coll. from Aug. 1, 1828, to Feb. 1, 1829, by Mrs. Frances Booth, Pres.	3 35
Watertown, From that town, at the ord. of Rev. Dexter Clary	17 31
Fem. Aux. by Elizabeth Carroll	12 00
Ben. As. by Rev. G. S. Boardman	10 00
Mary Goodell, deb. by her Father	1 58
Westmoreland, from Fem. Ben. Soc. by Mrs. A. Cram, Treas.	20 00
Weston, do. Aux. So. by Miss S. Brayton	5 00

\$564 22

Clothing received.

Adams, sundry articles estimated at	14 38
Cicero, do.	1 38
Cherry Valley, do.	9 90
Denmark, do.	6 78
Groton, do.	20 76
Manlius, do.	29 87
Mount Morris, do.	5 00
Mexico, do.	35 31
Onondaga, do.	4 57
Smithfield, do.	11 25
Salina, do.	8 75
Springfield, do.	19
Volney, do.	7 49

\$155 63

All the above are received from Fem. Aux. Soc. excepting those from Onondaga, which were from the 1st Presb. Soc.

PRESBYTERIAN BRANCH.

Newark, N. J. 1st Presb. Ch. from Rev. W. T. Hamilton, in part of Subscription	88 00
2d Presb. Ch. from Miss Frances Forman, Donation	5 00
From Four young ladies of the Cong. for a Temp. Schol. viz. Matilda Ward 50, Julia Ward 10, Charlotte Ward 10, and Ann E. Ward 5,	75 00
Carlisle, Pa. From Rev. G. Duffield the following, viz.—To constitute himself a life member	40 00
Do. Rev. Alex. McClelland	40 00
In part of Subs. for 7 years	157 70
Do. to constitute himself a life member of this Branch	21 50
Neuville, Cumb. co. From John McKeehan, on account of Subs. for 7 years, payable ann. 1 Jan. by Soc. at Neuville, amo. 119 50	73 00
From Do. Donations at do.	7 00
Milton, 1st Semi.an.payt. from the Pres.Cong.	35 00
New York city, Laight St. Ch. from La. of the Ch. 2d payt. for 3 Benef's	75 00
Central Pres. ch. from Oliver Wilcox, on account of Subs. for 10 Beneficiaries	375 00
Brick Ch. from Silas Holmes, an. Subscrip.	75 00
" J. D. Holbrook Do.	37 50
" Rev. Gardiner Spring, adv. payt. on his Sub.	100 00
Cedar St. Ch. from Henry Young, his Subs.	75 00
Members of the Cong. viz. Joel Post, 75, F. Walker, 75, J. C. Johnson 37 50,	187 50
Rutgers st. ch. Subs. viz. O. Peck 25, Wm. Hall 25, T. Pierce 25, Gaius Fenn 25, S. C. Syms 15, J. Vandebit 10, Jno. Conger 10, Wm. L. Hallock 10, W. Woodhull 10, Wm. E. Lewis 5, L. Mead 5, E. Platt jr 5, S. Golder 5, J. Horn 5, D. A. Frost 5, J. Brimmer 5, E. Houghton 5, and from G. Hopkins, a donation 10,	205 00
Newburgh, from a lady, a donation	10 00
Jamaica, L. I. from an Ed. Soc. by Rev. E. W. Crane for the sup. of a Ben. now in Princeton Sem.	40 00
Pleasant Valley, from the following persons, by Rev. J. Clark viz. Miss M. Clark 5, Miss Ruth Ely 5, Given McGiven 5 50, Mrs. Smith 2 50, Miss. A. E. Buchanan 5, Miss S. M. Newcomb 5. Ladies sewing Society 5.	33 00

Hunter, Green Co. from Rev. C. Durfee, 2d payt. Pres. Ch. for 1 Ben.	18 25
Poughkeepsie, from Rev. A. Welton, 1st Pres. Ch.	41 00
From Rev. Wm. Patton, thro' his hands 1-10 profits on a branch of business pursued by the Donor	97 83
From H. Holden, part of J. Willard's Subs. for 5 Scholarships	100 00

\$2012 28

Clothing received this quarter.

Ashby, Ed. So. in Rev. Mr. Camp's Par. 1 pr. shoes.	
Bridgewater, Fem. Ed. So. 6 pr. shoes.	
Grafton, Fem. Read. So. a bundle of clothing.	
N. Ipswich, do. & ch. so. a large Box val. at \$28.	
Newton Branch of Middlesex Ed. So. a box do. \$20.	
Worcester, Fem. Aux. Ed. So. a large bundle.	
Clothing from an ass. of Ladies in Braintree, valued without the work at \$18 23.	
Through the kindness of Female Friends of the Education Soc. the stock of shirts, woollen socks, sheets and pillow cases, is ample. Flannel and Filled cloth are needed more than any other articles, at present.	



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. B. B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. No. 84 Milk Street, near the East end of the street, on the North side.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTED, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34 Beekman st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N.Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do. Auburn, N. Y.

THIRTEENTH ANNIVERSARY.

The 13th anniversary of the Am. Ed. Soc. will be held in the City of Boston, on Monday, May 25th (during the week of General Election) at the vestry of Hanover Church, at 4 o'clock, P. M. The Public meeting will be held, on the same evening, at the Hanover Church, at half past seven o'clock.

QUARTERLY
REGISTER AND JOURNAL
OF THE
AMERICAN EDUCATION SOCIETY.

Conducted by
REV. E. CORNELIUS,
SECRETARY OF THE AMERICAN EDUCATION SOCIETY,
and
MR. B. B. EDWARDS,
Assistant Secretary.

VOL. II.

ANDOVER:
PRINTED AND PUBLISHED BY FLAGG AND GOULD.
1830.